No. IX.

# THE IMPERIAL REVIEW;

OR,

# London *and* Dublin Literary Journal.

## SEPTEMBER 1804.

ART. CLIX. *Discourses on Theological and Literary Subjects. By the late Rev. Archibald Arthur, M.A. Professor of Moral Philosophy in the University of Glasgow.* 8vo. pp. 523. Price 8*s.* Longman and Rees, London, 1804.

THE Chair of Moral Philosophy, in the University of Glasgow, has long been filled by teachers of distinguished ability. The names of Hutchinson, Smith, and Reid, are known as extensively, as the Ethical and Political Sciences, which their writings have advanced; and, if that of Arthur should occupy a narrower compartment in the temple of philosophic fame, this may be partly ascribed to the shortness of his literary career, which was interrupted by death, when he had been only one year in the undivided possession of his academic preferment. To follow in the tract of these illustrious luminaries, without giving cause to complain of a sudden and sensible diminution of its brightness, was a task for which few could be qualified; yet among these few, according to the testimony of his editor, confirmed by the specimens of his talents now offered to the public, Mr. A. had a title to be numbered. His editor is Professor Richardson, whose name is sufficiently known, and who has executed this posthumous duty to his friend with fidelity and diligence. He has, likewise, gratified the natural interest we feel in the private character of those, who become, for a time, our companions, while we converse with them, in their works, by subjoining to the volume a few biographical notices of its author. The attestation he gives to the early force of Mr A.'s intellectual powers, is couched in a style of high panegyric, which may, perhaps, be somewhat overcharged by the zeal of per-

ſonal friendſhip: yet, after a ſuitable deduction on this account, enough will remain to leave on our minds a very favourable impreſſion of his genius.

"Mr. A.'s habits of profound and accurate thinking," ſays Mr. R., "diſcovered themſelves by the ſurpriſing facility with which he was able to apprehend the moſt abſtruſe and difficult ſubjects of philoſophical and abſtract inquiry. Nor was there any diſquiſition ſo intricate, as that his acuteneſs and perſpicuity could not unravel and unfold its perplexities. Nor were his talents for extenſive comprehenſion, and the ready conception of ſcientific knowledge, confined to one department. Long before his nomination to an Academical Chair, there were few or no departments, whether literary, philoſophical, or theological, with the exception of the medical ſchool alone, in which he could not have been an eminent teacher." p. 497. Praiſe ſo unqualified, and ſo amply ſufficient even for the greateſt of Mr. A.'s predeceſſors, from one who had both ability and opportunity to judge, led us to expect the higheſt gratification from ſuch of his compoſitions as have been ſelected for the public eye. In this expectation, we have not been wholly diſappointed; for, though our author's excellence may, perhaps, conſiſt, not ſo much in new and original ſentiment, as in the clear apprehenſion and perſuaſive ſtatement of former ſpeculations, yet when theſe are employed in ſupport of religious and moral truth, we muſt acknowledge their value, and recommend them to attention. In an age like the preſent, even ſplendid talents may be ſuitably applied to refreſh the uſeful impreſſions which have already been made, and to renew the refutation of inſidious arguments which have attempted to unſettle and diſcompoſe our opinions on topics, which no mind, without forfeiting its tranquillity, can either leave undecided, or exclude from its conſideration. Providence has wiſely ordered, that the bane and antidote ſhould ſpring from the ſame ſoil; and that the ſcepticiſm of Hume, which was favoured by the peculiar direction of ſtudy in the North Britiſh Univerſities, to metaphyſical diſquiſition, ſhould be ſucceſsfully encountered by a Reid, a Campbell, and others, who had been diſciplined in the ſchool and exerciſed in the weapons of the aggreſſor.

In the firſt Diſcourſe, the argument for the exiſtence of God is plainly and forcibly ſtated. Our immediate apprehenſion of a deſigning cauſe, wherever the marks of deſign appear, is repreſented, according to the principles of the common-ſenſe philoſophy, as no leſſon of experience, or deduction of reaſon, but as an original part of our intellectual conſtitution, as an ultimate fact which we muſt admit, but cannot explain by referring

ferring it to any other. "In this caſe, the judgment is formed intuitively, and without any intermediate ſtep. That *every effect muſt have a cauſe*, is an axiom manifeſt to all; and it ſeems to be equally evident, that every effect that exhibits marks of deſign, muſt have proceeded from a deſigning cauſe. Whatever is well adapted for anſwering an end, muſt have been adapted by its author and contriver to anſwer that purpoſe. No judgments we can form appear to be more ſelf-evident than theſe; and accordingly, they ſeem to have been formed by the whole of mankind, with reſpect to every ſubject to which they are applicable." p. 11. "Theſe judgments are evidently not concluſions from reaſoning. It is impoſſible to point out any intermediate ſteps by which they are proved; and nobody has attempted it. No man can give an argument by which it can be ſhewn, that a mathematical figure muſt be the work of an intelligent being, and could not be the work of a fowl, or a quadruped. We judge, indeed, in this manner, but we can aſſign no reaſon for our judgment, any more than we can aſſign any reaſon why we judge that two and two make four. Neither did we learn to judge in this manner by experience. From experience, we can acquire knowledge only concerning contingent truth, or matters of fact, which may be, or may not be, without any abſurdity. We can never learn from experience any knowledge concerning neceſſary truths, which muſt be, and which it involves an abſurdity to ſuppoſe not to be.— — — Now, our judgments concerning the connection of effects and cauſes, are judgments concerning neceſſary truths. We do not judge that the connection *may* take place, but that it *muſt* take place. Theſe judgments, therefore, are of ſuch a nature, as experience cannot ſuggeſt." p. 15. In the ſequel of this eſſay, having given a view of the various ſyſtems of Atheiſm, our author points out the abſurdities which each of them involves. Indeed, if Mr. A.'s poſition be admitted, reſpecting the neceſſary apprehenſions of a cauſe whenever we obſerve an effect, the doctrine of the Atheiſt falls to the ground, as contradicting the common ſenſe of mankind. If we neceſſarily infer that every machine muſt be the work of an artiſt; and, if we gradually riſe from the ſmaller to the larger pieces of mechaniſm, until we arrive at the ſidereal frame, he muſt either admit that our belief of a Creator is unavoidable, or he muſt tell us at what particular ſtep of this increaſing ſcale the operation of the principle is to ceaſe, and at what preciſe bulk the magnitude of a machine precludes the neceſſary apprehenſion of a mechaniſt. But this admiſſion the ſceptic will refuſe. He aſcribes to experience alone our apprehenſion of a connection

between cauſe and effect; and will, therefore, ſay that, when a machine exceeds the ſize which, we know, can be produced by man, our experience deſerts us, and our apprehenſion of a cauſe, in this caſe, can be only the reſult of habit.

To the refutation of this doctrine our author proceeds in his ſecond eſſay, which we think might, with more propriety, have ſtood firſt, as it is intended to eſtabliſh the principle on which the former reſts. After a fair ſtatement of the opinion of Mr Hume, that uniform conjunction is the only connection which we can perceive between cauſe and effect, and that neither ſenſation nor reflection give us evidence of more, he denies that theſe are the only ſources of our knowledge. "It might be eaſy to point out many of our notions that have not this origin. The conception we have of ſubſtance, for inſtance, is acquired by neither of them. We perceive ſubſtances by no ſenſe internal nor external. It is only the qualities of ſubſtances that are preſented to our ſenſes, and not the ſubſtances themſelves. All men, however, have a notion of ſubſtance." p. 40. In this example, we think our author has been unfortunate, nor can we reconcile it with what he afterwards ſays, at p. 130: "We do not know any thing of the ſubſtance of bodies. We do not even know the ſubſtance of our own minds. We perceive certain qualities and relations, and from theſe we infer ſubſtances to which they belong." Subſtance, indeed, appears to be little more than an abſtract term, like animal, vegetable, matter, ſpirit, by which the ſeries is carried on to a higher effort of generalization. Of material ſubſtance we have no knowledge, but from the perception of its qualities by the ſenſes. When theſe are removed, nothing is left. But of intellectual exiſtence we are informed by conſciouſneſs, and therefore we agree with Mr. A. that "we certainly have conceptions, which are not reducible either to ſenſation or reflection; and our notion of the connection between cauſe and effect, may be of that number. If we pay attention to this notion, we may eaſily be convinced that it is ſo, and yet it is very diſtinct and clear. When we ſee a cauſe produce an effect, (when we lift an arm, for inſtance, in conſequence of volition,) there is only the notion of ſucceſſion ſuggeſted to us by the ſenſes; we are ſenſible of our own volition, and we perceive that the effect follows it. There is nothing elſe preſented to our minds by means of our ſenſes, either external or internal. But there is another notion preſented to our minds, though not by means of the ſenſes. We have a conception of power exerted, by means of which the action follows the volition, and, conſequently, have a notion of cauſality or efficiency. From merely obſerving the conſtant

ſtant conjunction of two things, we could have no conception of cauſality or power. The ebbing and flowing of the ſea have followed one another in regular ſucceſſion ſince the beginning of the world, yet no man ever ſuſpected that the one was the cauſe of the other. The ſpring has always preceded the ſummer, and day and night have always ſucceeded each other; yet no perſon ever imagined that the one was the cauſe of the other, any more than he believed that the departure of the ſwallow was the cauſe of winter, or the arrival of the cuckoo in ſpring was the cauſe of ſummer." p. 41.

In this manner, our author very ſatisfactorily proves that ſomething more than mere conjunction enters into our notion of cauſe and effect. This ſomething he owns is indefineable, yet of its exiſtence we are ſure, from the common ſenſe and uniform conviction of mankind; an evidence which is more to be truſted than what ariſes from ſubtle and elaborate ſpeculations. On the ſame evidence he reſts our conſciouſneſs of power to originate effects. "In every action we perform in conſequence of volition, we are convinced that we exerted power; we are convinced that we are cauſes; and we are ſatisfied that there is a connection between our volition and the ſubſequent action." p. 43. Having maintained on the evidence of this conviction, and of our daily conduct and language, that we intuitively and neceſſarily apprehend a connection between cauſe and effect, and alſo a power which we are able to exert, and for the exertion of which we are reſponſible, he applies his principle to the proof of a Deity. When we ſee an effect, we are compelled, by the conſtitution of our nature, to infer a cauſe; when we ſee a greater effect, we infer a more powerful cauſe; when we ſee the univerſe, we infer a Creator. The chief difficulty, we apprehend, will be found in paſſing from effects which are, to thoſe which are not, producible by human agency; and of this difficulty Mr. Hume avails himſelf, when he ſays, that "if experience and analogy be indeed the only guides which we can reaſonably chooſe in deducing inferences of this nature, both the effect and the cauſe muſt bear ſimilarity and reſemblance to other effects and cauſes which we know, and which we have found, in many inſtances, to be conjoined with each other." But "experience and analogy," replies Mr. A., "are not the only guides we reaſonably follow in inferences of this nature. We have a notion of power and efficiency, with which we are not furniſhed by experience and analogy. From obſerving any effect whatever, we infer a cauſe; and from obſerving an effect that manifeſts deſign, we infer a deſigning cauſe. This is the principle upon which men commonly act; and it is the principle that has commonly been made uſe of in proving the exiſtence of the Supreme Be-

ing." p. 55. There is little doubt that, if we found a city with its inhabitants removed in a ſingle night to a diſtant ſituation, we ſhould firſt endeavour to impute its removal to human agency; but if this were impoſſible, every mind would at once agree in imputing it to an unknown agent of greater power: and if its former ſite were, immediately after, broken up by an earthquake, we ſhould equally agree in imputing it to an agent poſſeſſing preſcience and benevolence. If this judgment were uniform and univerſal, it amounts to a proof that we are formed by nature to aſcribe every effect to a cauſe, and therefore that the belief of a Deity is unavoidable. It will always be ſafe to reſt in the common judgments of mankind, unleſs they can be proved erroneous, by evidence as incontrovertible as that by which Newton corrected the vulgar notions of the ſolar ſyſtem: but no one will pretend that ſuch evidence is produced by the paradoxical ſubtleties and metaphyſical refinements of Mr. Hume.

In the third eſſay, our author vindicates the goodneſs of God. Having ſhewn, by a detail of facts, that happineſs preponderates in human life, and that miſery is not the ordinary, but the uncommon, ſtate of mankind; he infers that, though benevolence is not the ſole principle of action in the Deity; a diſtribution of good and evil, in which the former prevails, obliges us to aſcribe to him, along with his other motives, a diſpoſition to communicate happineſs. Mr. Hume has laboured to prove, that we are not to infer greater meaſures of power or goodneſs in the Supreme cauſe, than are exactly ſufficient to produce the effect. "We reaſon, indeed," ſays he, "differently with reſpect to men, becauſe we know by experience what effects they can produce. We are acquainted by obſervation with the nature of the agent, with his motives and inclinations, and we expect to ſee again what we have ſeen a hundred times before; but the Deity is known to us only by his productions, and is a ſingle Being in the univerſe, not comprehended under any ſpecies or genus, from whoſe experienced attributes or qualities we can, by analogy, infer any attribute or quality in him. As the univerſe ſhews wiſdom and goodneſs, we infer wiſdom and goodneſs. As it ſhews a particular degree of theſe perfections, we infer a particular degree of them, preciſely adapted to the effect which we examine. But further attributes, or further degrees of the ſame attributes, we can never be authorized to infer or ſuppoſe, by any rules of juſt reaſoning."

To this, Mr. A. replies, that the fallacy of Mr. H.'s reaſoning here, as well as concerning the Divine Exiſtence, lies in his imperfect notion of cauſe and effect. We are formed to reaſon

ſon concerning the Deity, he ſays, exactly as we reaſon concerning man; and he adduces a number of caſes, in which we naturally aſcribe to the cauſe greater meaſures of energy, than are exhibited in the effect.

"Upon many occaſions, we impute to a man a certain character, from a ſingle act. Similar inferences muſt, neceſſarily, be made, when we reflect upon the Divine nature. The Deity has exhibited to us many inſtances of power, of wiſdom, and of goodneſs. We muſt, therefore, ſuppoſe theſe to be attributes of his character." p. 93. "If this mode of drawing an inference be juſt in the one caſe, which it certainly is, it muſt alſo be juſt in the other; for the two caſes are preciſely parallel. That God is a ſingle Being in the univerſe, comprehended under no ſpecies nor genus, is true in one ſenſe, but not in the ſenſe in which Mr. H. underſtands it. It is true, that God is infinitely ſuperior to all other beings; but it is not true, that there is nothing in which other beings reſemble God. Excellence in man, though different in degree, is not different in its nature from excellence in God; for man is formed after the image of God. Since, then, intelligent and moral agents reſemble God, the actions of men muſt be conſidered as in ſome reſpects ſimilar to the Divine operations, and the ſame mode of reaſoning is applicable in both caſes. In this ſenſe, the univerſe is not a ſingular effect, nor is its author a ſingular cauſe; for, by ſingularity in this matter, is not meant ſuperiority, but merely the want of all common qualities, and of every degree whatever of reſemblance." p. 96.

The part of this argument at which its opponents will be moſt ready to cavil, conſiſts, we think, in the author's aſſuming, on what they will conſider too ſlender a demonſtration, that we are ſo conſtituted, as, without the intervention of experience, to infer not only a cauſe from an effect, but alſo a more powerful cauſe than the effect requires. The diſciples of Hume may ſtill repeat, that theſe inferences are merely the conſequence of experience; and having minds of their own, as well as Mr. A., to which they can appeal, they may dogmatically aſſert, that the proceſs, of which they are conſcious, differs from that which he deſcribes. By ſuch aſſertions the diſpute may be protracted; though we think that, to every neutral and unprejudiced underſtanding, our author's reaſonings ſhould furniſh ſufficient conviction.

The two next eſſays contain a forcible and perſpicuous ſtatement of the common arguments in vindication of Divine juſtice, againſt the charge ariſing from the exiſtence of evils, which are claſſed, as uſual, under thoſe of imperfection, thoſe of a phyſical, and thoſe of a moral nature. Evils of imperfection (and imperfection is unhappineſs) muſt, neceſſarily, exiſt in every created being; for, unleſs the Deity could have made them equal to himſelf, that is, unleſs he could have made them at

once begin, and not begin, to exiſt, which is abſurd, they muſt have been, to a certain degree, inferior, and, in the ſame degree, deficient in perfection and happineſs. If we aſk why any particular being has not a greater ſhare of perfection, "we ſhould firſt know," ſays our author, "whether a gradation in this reſpect does not produce a greater totality of good." Natural evil, like parental puniſhment, he ſhews to be the neceſſary means of moral diſcipline, for which, as well as for the enjoyment of happineſs, we ſeem to be created The queſtion of moral evil turns upon that concerning liberty and neceſſity. Thoſe who take their own common ſenſe as evidence, and believe that the freedom of will with which they feel themſelves endowed is real, not deceptious, muſt charge to their own account actions which have been voluntarily performed. They muſt believe themſelves in a ſtate of probation; where, according to an eſtabliſhed analogy, by which almoſt all productions reach perfection by degrees, they are trained to excellence, by diſcipline and exertion; and where, from the nature of ſuch a ſtate, ſome will conduct themſelves well, and others ill. If, in the gradation of his works, the Deity, without any impeachment of his goodneſs, may create free agents, then moral evil may exiſt, of which he is not the cauſe. That we are not, at the ſame time, as free, and as little diſpoſed to abuſe our freedom as himſelf, is merely an evil of imperfection. But that he ſhould form minds to eminence, by the diſcipline of experience and ſelf-correction, the only means which we can point out for ſuch an end, argues no want of goodneſs in the Deity; as it argues no want of affection in a parent that, inſtead of reſtricting the liberty of his child, when this is in his power, he leaves him to act freely, that, by erring, he may learn to correct his errors, and thus reach at length a perfection of character, which he could not otherwiſe have attained.

Though in theſe diſcourſes we find little added to the arguments of Dr. Clarke, and other theological writers, yet we have been induced to conſider them at ſome length, on account of the continued and increaſing importance of their ſubjects, and of the preciſion and ſimplicity with which they have been treated by Mr. A.

The remaining ſeries of eſſays, which are on ſubjects connected with taſte and the fine arts, we muſt delay conſidering to a future opportunity.

In the mean time, we beg leave to remark, that the language of this volume is often careleſs and inelegant, and ſhews evidently that it has never been ſubmitted to the *noviſſima cura* of its author. We were more ſurpriſed, however, by inſtances of awkward compoſition in the ſhort memoir of the



editor,

editor. We ſhould not, for example, have expected the cacophony of *either* and *neither*, in the following ſentence: "This diſcernment was ſo much the more remarkable and meritorious, that his external appearance, either in form or features, was neither animated nor prepoſſeſſing:" nor the ſtiff particularity with which he cloſes the period, where having mentioned an ungainly heſitation in Mr. A.'s ſpeech, he adds, "from which he was never, but very ſeldom, or occaſionally, releaſed." p. 494. At p. 502 he ſays, "nor, among other opponents, did he encounter an oppoſition *leſs* (ſurely he muſt mean *more*) formidable, than that which was underſtood to be directed by Dr. Wotherſpoon;" &c. Paiſley, we obſerve, is elevated to the rank of a city, on account of its population, (p. 494.): but we have no more idea that the title of city, which is a legal diſtinction, can be conferred by an increaſe of population, than that the title of Lord may be aſſumed on an increaſe of wealth. We have mentioned theſe minutiæ, only becauſe we can content ourſelves with nothing ſhort of the pureſt and moſt poliſhed language from a hand which has evinced its powers, in the analyſis of characters from Shakeſpear, and other elegant productions.

(*To be continued.*)

---

ART. CLX. *Sermons on Public Occaſions, and a Letter on Theological Study. By Robert late Archbiſhop of York. To which are prefixed, Memoirs of his Life; by George Hay Drummond, A.M. Prebendary of York.* 8vo. pp. 218. 7*s.* Mundell and Son, Edinburgh; and Longman and Rees, London. 1803.

Ὣς οἵη περ φύλλων γενεὴ, τοιήδε καὶ ἀνδρῶν·
Φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
Τηλεθόωσα φύει· ἔαρος δ' ἐπιγίγνεται ὥρη·
Ὣς ἀνδρῶν γενεὴ, ἡ μὲν φύει, ἡ δ' ἀπολήγει.*

THE melancholy truth of theſe reflections forcibly ſtruck our minds in peruſing the Memoirs prefixed to this publication. The venerable Subject of them was flouriſhing, a few years ago, in affluence, ſtation, and fame. Yet we read of him as one who has been long ſince dead, and whoſe name is almoſt forgotten.

Mr. Drummond has performed a moſt pious office to the character of the good Archbiſhop, and conferred an important obligation upon the public, by thus reviving the memory of a man, whoſe example appears to have been ſo ſhining; and by collecting

---

* Hom. Il. Z. 146.

collecting a ſet of diſcourſes, too full of manly ſenſe and ſound piety, not to render their preſervation an object of much conſequence.

The excellent author of theſe diſcourſes was the ſecond ſon of the ſeventh Earl of Kinnoul, and Abigail, youngeſt daughter of Robert Harley Earl of Oxford and Earl Mortimer. He was born Nov. 10. 1711, and educated at thoſe illuſtrious ſeminaries of learning, Weſtminſter and Chriſt Church. In 1737, by the recommendation of Queen Caroline, he was appointed chaplain in ordinary to the King; and, after ſucceſſively filling the biſhoprics of St. Aſaph and Saliſbury, he became archbiſhop of York in the year 1761. He remained in this exalted ſituation fifteen years; and on the 10th of December, 1776, quitted life and its periſhable honours.

His character, and the favourite topics of his converſation, are deſcribed by the editor in the following manner:

"Thoſe who knew him beſt, will ſay that the predominant feature of his character was that union of ſound ſenſe, liberality, and goodneſs of heart, denominated candour. With reſpect to his literary attainments, there were few ſubjects of ſcience with which he was not intimately acquainted; but his knowledge of hiſtory, ancient and modern, was moſt accurate, extenſive, and profound. It was the favourite topic of his familiar hours of inſtruction with his children; when he gave, in a perſpicuous and engaging manner, either the great lines of general hiſtory, deducing from thence the moſt uſeful remarks on government, manners, morals, and religion; or tracing particular events and actions to their genuine ſources and motives, developed with acute diſcrimination, devoid of all political prejudice, the characters of individuals who had rendered themſelves conſpicuous on the great ſtage of life. In the courſe of theſe converſations, (the ſubſtance of many of which I recollect with grateful ſatisfaction, and only regret they had not been at the time committed to paper,) he was particularly able in marking the connection between Sacred and Prophane Hiſtory, and elucidating, by the revolution of ages, and the fate of nations, that train of inſpired prophecy which "reacheth from one end to another mightily;" and which is one great and continually-improving evidence of the truth of Divine Revelation. He availed himſelf of every opportunity to impreſs on our minds this important conſideration, with all the zeal and fervour of honeſt conviction, founded on critical reſearch, and deep inveſtigation of the ſubject.

"For the uſe of his family (whoſe education he ſedulouſly attended to himſelf), he drew up ſome very clear and comprehenſive tables of chronology, before thoſe of Blair were publiſhed; and which, indeed, to thoſe who poſſeſſed them, ſuperſeded the uſe of that valuable work."

The Sermons of this diſtinguiſhed Prelate, are now collected for

for the firſt time; and it is but juſtice to remark, that they are compoſed in the good old ſtyle. The ſubject is perſpicuouſly ſtated; and the arguments, by which it is enforced, are judiciouſly choſen, and accurately arranged. The ſtyle is pure and clear, ſeldom riſing to much animation, but ſhewing an earneſtneſs of conviction, as well as a goodneſs of heart, calculated to affect and improve his hearers. The following reflections on the melancholy event of the 30th of January, exhibit the candour and good ſenſe of the writer in a favourable point of view:

"*Now theſe things were our examples;* and may they teach us, *in this our day, the things which belong unto our peace, before they are hid from our eyes!* They will teach us to look back upon the ſtorms which our anceſtors raiſed and ſuffered, as well as upon thoſe which we have eſcaped; they will teach us (if we are content to learn wiſdom from their errors, and their miſeries) to reverence the laws, as the beſt preſervatives of our liberties; to hold faſt a pure reformed religion, which is ſo intimately connected with them; and, by grateful obedience, to ſecond his care, who is the guardian and diſpenſer of theſe bleſſings to us. They will teach us to make our happy conſtitution, in church and ſtate, the ſubject of our frequent and ſerious reflection, the object of our conſtant attention and our warmeſt zeal. How elſe can we ſtrengthen the old foundations, or ſecure the boundaries of the reſpective powers? How elſe can we guard againſt the cool deſigns, or the impetuous attempts, of thoſe who grow impatient by the neceſſary reſtraints which alone make civil and religious liberty either valuable or laſting? It is the unavoidable lot of all human conſtitutions, that every practicable ſyſtem is far below the ſtandard of perfection, both in the inſtitution and adminiſtration of it: but a conſtitution, in church and ſtate, founded on rational and free principles, and tempered ſo as to check the irregularities of human paſſions working in the different branches of power, ſeems in theory to be formed to convey the greateſt ſhare of happineſs to mankind; appears in practice to be the beſt adapted to the temper of this nation; and, however plauſible other ideas may be, is, perhaps, the beſt form of government that the mind of man can frame, and the weakneſs of man will bear. Our anceſtors have tranſmitted down to us a noble ſyſtem of policy, in equal oppoſition to popular licence, and arbitrary will; and connected with it a form of pure religion, equally diſtant from wild enthuſiaſm, and implicit faith. Theſe mutually ſupport and ſtrengthen each other: the fruit of this union is liberty; liberty both of mind and body: but yet it is liberty conſiſtent with decency, order, diſcipline, and good government; for, the moſt perfect liberty that man can enjoy muſt have its proper bounds to fence and ſecure itſelf. The abuſes, both of power and liberty, and the fatal effects to religion and government, which flowed from theſe abuſes in the Great Rebellion, are a ſufficient admonition to thoſe who are appointed to govern, as well as to thoſe whoſe duty it is to obey, not to overſtrain either. They are a conſtant leſſon to us, that

that *liberty ſhould not be uſed for a cloak of malicioufneſs*, nor power be exerted without moderation; that all indulgence ſhould be ſhewn to tender conſciences; but that toleration ſhould not be made a ſcreen to licentiouſneſs and profaneneſs; that *conſciences ſhould be won by truth, time, inſtruction, and perſuaſion, not forced by authority; but that cauſes of conſcience loſe their nature when they exceed their bounds, and grow matter of faction* *." Above all things, the true conſtitutional powers of our country ſhould be always kept in our view; and, if they are what they ought to be, the conſtant guide of our conduct, they will be a perpetual ſource of union, ſtrength, and happineſs, and naturally promote the joint ſecurity, proſperity, and glory of prince and people." p. 21.

The Sermon on the Charity Schools is, throughout, worthy of praiſe for the Chriſtian zeal with which attention to the inſtruction of the poor is enforced. And if the advice here given were attended to, if the higher orders of ſociety would beſtow their time upon this important object, and ſuperintend the ſeminaries devoted to the information of the lower claſſes, many of the evils which have been alleged to ariſe from the promiſcuous diffuſion of knowledge would, undoubtedly, be prevented. The Right Reverend Preacher truly urges, (p. 88.) that "if inſtruction is not proper, it muſt be either that the ſubject of it is not proper to be communicated, or the objects of it unfit that they ſhould have it communicated to them."

Having ſhewn that the ſubject of inſtruction is the Chriſtian religion, whoſe leſſons are eminently adapted to the improvement of all claſſes of mankind, he thus proceeds:

"Look now upon the objects of it; the forſaken and neglected poor, left without notice or pity, in a wretched ſtate of rudeneſs and barbarity, little diſtant from that of the beaſts that periſh: and conſider what may be done to cure the miſery and guilt that generally oppreſſes them. Moſt men are made what they are, good or evil, uſeful or not, by education. Natural conſtitution gives different turns of inclination to boldneſs or ambition, to indolence or levity. Theſe are the ſeeds which ſerve the cauſe of virtue or vice, as they are ripened by inſtruction, by circumſtances, and occaſions. Our ſocial and moral affections are directed and confirmed, and our general habits of life and conduct are formed, by early care and exerciſe. To ſay that education is improper, becauſe it hath a great ſway, and may create prejudices, from which the mind, if left at liberty, would be free, and ſee truth in a purer light; to ſay this, is to contradict the evidence of reaſon, the frame of men's minds, the conſent of all governments, and the experience of all ages. It is the will of Providence; it is the condition of human nature; it is part of our diſcipline and probation here, that we ſhould proceed by degrees,

"* Walſingham's Letter, Cabala, p. 406."

degrees, by advice, and direction; and by attentive inquiry search after truth, before we can find it. The mind of man is active, and will employ itself, well or ill, as directed. It is hardly possible to place man in any real situation, where his reason, unassisted and undirected, will have its due force. We find the strength of the passions, even in the infancy of reason; the appetites tempting, and the means of resisting them weak; reason, ignorant of its power, and incapable to exert its natural superiority, till it hath been tempered, and modelled, and strengthened by instruction and reflection; by reproof and correction; by experience, authority, and example. Our nature shews us, by its weakness and dependence, that we want early government, and constant admonition, to call forth the powers of reason.

"This in general.—As to the immediate objects, the poor amongst us; you see them often become stupid, and senseless of all duty; or tumultuous and unquiet; or rapacious and desperate. The children have seldom the means of education, but often the seeds of corruption, from their parents. The parents, through ignorance or depravity, are unwilling and indifferent, or, through constant necessary labour and indigent circumstances, are unable to train them up in the way they should go. Want of education occasions want of business, or a reluctance to it; and the idle habits, mixing with the sullen or violent passions of an uncultivated mind, produce the most flagrant crimes. When their parents neglect or forsake them, shall we not take them up, with that authority and affection which is placed in parents? Shall we not use those methods of instruction which are consistent with the freedom and frame of human minds, and agreeable to the nature of religion; which requires knowledge, attention, and assent to some truths, as do all other subjects in which we may be instructed for our temporal concerns? Shall we not show them by honest industry to be of service to themselves and the public, to be happy here and hereafter? If instructors are silent, will the passions be so? If regular teachers omit to guide the poor in the way of their salvation, will the zealots of the Roman church, will enthusiasts neglect to tamper with them? Will those corruptors lay aside their infamous arts, who have free scope in this country, where every man thinks he has a right to dictate to the unwary multitude?" p. 93.

We have not hesitated to produce specimens of these Discourses which appeared singly before the public many years ago, but which have never been collected till the appearance of the volume before us. We make no apology to our readers for this seeming departure from our plan, because the Discourses contain such excellent matter, and furnish so good a model for Discourses upon similar occasions, that we conceive they cannot be too generally known.

One part of the materials furnished by the good Prelate is, however, entirely original. This is a letter upon Theological Study, written, when Dr. Drummond was bishop of St. Asaph,

to

to the ſon of an intimate friend, then a candidate for holy orders. Many of the publications, pointed out in it as neceſſary for peruſal, have been ſuperſeded by others written ſince, and more likely to be generally uſeful. We do not, therefore, recommend the *plan* as one which ſhould be exactly purſued in *all* its parts: but many books here mentioned are ſtill ſo indiſpenſably neceſſary, and the frame of mind in which this branch of ſtudy ſhould be cultivated is ſo wiſely delineated, that we cannot diſmiſs this article without ſelecting ſome paſſages, equally honourable to the head and heart of the venerable writer.

"*The Bible* is the beginning and end of all our ſtudies. This is to be read with care and attention; with freedom and impartiality; with an honeſt love, and modeſt ſearch for truth; with a ſenſe of our limited capacities; and without that fondneſs for doubts and difficulties, which carries ſo many readers off from the main points, which are clear and certain. Difficulties will occur frequently (as Biſhop Atterbury and Biſhop Conybeare ſay in their excellent Sermons on the ſubject) from ſtyle, diſtance of time, variety of manners, conciſeneſs of ſome parts, repetition of others, wrong diviſions, and other cauſes; but ſtill the neceſſary ſubſtance remains, and has deſcended to us uncorrupted in the material points. The Bible is, in general, its own beſt expoſitor, by taking the whole ſubject together, and finding the ſenſe of expreſſions by a ſimilar uſe of them elſewhere. Some comments, indeed, are to be uſed occaſionally. Patrick, Lowth, and Whitby, are good commentators; and ſo is Hammond on the New Teſtament. There are many others which you will meet with in Poole's Synopſis, and ſome ſince that time, very good; but all are to be read with caution and judgment, and there are few without ſome particular fancies."—p. 204.

"When you read the Scriptures, or, indeed, any book of Divinity, I would earneſtly recommend you to keep this fundamental principle always in your mind:—*That the gracious* DESIGNS OF GOD *towards mankind are conditional, never ſuperſeding, but always exciting and co-operating with the endeavours of men, as free, rational, and accountable agents.*"

"If this be true, (as I believe it to be, if I miſtake not both the nature of God and man,) and if this were always kept in view, we ſhould hear little of many intricate and ſenſeleſs queſtions about the influences of the Spirit, the power of grace, predeſtination, imputed righteouſneſs, juſtification without works, and other opinions, which have from the beginning perplexed and perverted, debaſed, defiled, and wounded Chriſtianity, which is in itſelf the moſt rational, pure, and plain ſyſtem of faith and practice, levelled to the capacities and hopes of all men. It behoves you to fix great principles on ſolid foundations; as many ſtrange notions are always flying about, fruitleſs and comfortleſs, at leaſt deceitful in themſelves, having neither baſis nor connection, built upon detached ſcraps of Scripture, and viſionary fancies, yet too often captivating

thoſe

thoſe who want either ability, opportunity, or inclination to ſeparate the neceſſary from the unneceſſary points, to adhere to the great lines that flow from the nature of God and man, and to follow the plain way of virtue, which leads to happineſs, which God has promiſed to our upright endeavours, through the means of ſalvation which he has revealed to us by Chriſt Jeſus. The Goſpel is the centre of all the lines of God's loving kindneſs, which he opened from the beginning by different ways to different nations, in the Patriarchal and Jewiſh diſpenſations, and ſtill more minutely in a ſeries of gradual prophecy. A mind well diſpoſed will be enlarged and warmed by a view of Providence; but in looking into the ways of infinite wiſdom, always remember that we are not to imagine what God *might* have done, but to attend to what he *has* done. It is not ſurpriſing that in ſo intereſting and extenſive a ſubject as Chriſtianity, many controverſies ſhould ariſe, from ignorance, from vice, from artifice, and different paſſions; that numberleſs opinions ſhould be broached by pride and humour, and love of novelty, and by the different underſtandings and tempers of men; and that different modes of diſcipline and worſhip, in different ſtates and times, ſhould be eſpouſed and maintained with more acrimony than forms deſerve; and which ſhould certainly never be eſpouſed at the expence of true Chriſtian virtue. We have, I verily believe, in our country, the beſt eſtabliſhment of Chriſtianity, in doctrine and diſcipline; and the moſt conducive to every good purpoſe of ſociety; but yet it behoves us to look impartially into the different controverſies and opinions, and confeſſions of faith." &c.—p. 209.

Such are the thoughts of a conſiſtent Chriſtian, a conſcientious Clergyman, and an enlightened Prelate! Such a writer is a worthy ſucceſſor of thoſe eminent Divines who have ſhed luſtre upon the National Church, and who have diſtinguiſhed themſelves no leſs by the liberality of their ſentiments, than by the ſoundneſs of their doctrine. Long may it abound in Prelates of this deſcription; equally removed from an unmeaning complaiſance, bordering upon indifference; and a ſtern dogmatiſm, approaching to bigotry! By the ſtrenuous exertions and charitable diſpoſitions of ſuch worthies, may ſhe long maintain the proud pre-eminence to which ſhe has already reached; and in learning and in purity, in zeal and in faith, ſtill rank foremoſt among the Churches of Chriſtendom!

---

ART. CLXI. *Principles of Modern Chemiſtry, ſyſtematically arranged. By Dr. Frederic Charles Gren, late Profeſſor at Halle, in Saxony. Tranſlated from the German, with Notes and Additions.* 8vo. 2 vol. pp. 936. with Plates. Price 16*s.* Cadell and Davies, London, 1801.

DR. GREN had, originally, publiſhed a work of this kind upon a larger ſcale, in which he gave the lovers of Chemiſtry a detailed hiſtory of the ſeveral ſubſtances uſually employed

ployed in that ſcience. The deſire, however, of accommodating the ſtudents who attended his lectures with a cheaper and more portable work, induced him to draw up the preſent manual; in which he has inſerted whatever can be conſidered as the Elements of Chemiſtry.

The intrinſic merit of the preſent ſynopſis has been duly acknowledged in Germany, that fertile ſoil of Chemiſtry. Notwithſtanding the frequent appearance of new ſyſtems, the works of Dr. Gren maintain their ſuperiority, and with great juſtice. This learned Profeſſor, at the ſame time that he admitted all the improvements of the modern chemiſts, retained as much of the antient arrangement and language as was conſiſtent with thoſe improvements.

In the introduction, the author gives a ſketch of the hiſtory of Chemiſtry, which is very conciſe, but far more correct than the hiſtories uſually prefixed to their ſyſtems by the French authors; in whom, indeed, we know not which moſt to condemn, the ignorance they diſplay, or affect, of every thing done out of France, or the contempt with which they look upon whatever was performed antecedent to their innovations in the theory. Dr. Gren, on the contrary, mentions impartially the Chemiſts of every age and country: nor does he forget to beſtow proper applauſe upon the memory of Lavoiſier, notwithſtanding he is, in ſome reſpects, averſe to the doctrines of that head of the Antiphlogiſtic Chemiſts.

Purſuing the ordinary plan of former writers on Chemiſtry, the learned Profeſſor commences this work with the more general matters neceſſary to be known, before any progreſs can be made in the ſcience. The elements of bodies, (both according to the Antiphlogiſtic, and to the Phlogiſtic ſyſtem,) alſo the mechanical ſeparation and diviſion of bodies, are firſt explained. From theſe, Dr. Gren paſſes to the conſideration of the primitive powers, and the forms of matter depending on thoſe powers. Of the former, namely, the primitive powers, the author enumerates three:

"On conſidering the ſeveral matters of this viſible world more cloſely, on ſcrutinizing carefully their actions and effects, and on purſuing the phenomena up to their firſt cauſes, we meet at laſt with a ſtop at ſome effects, which it is impoſſible for us to analyſe further. To account for theſe, we are obliged to aſſume *three primitive powers*, eſſentially different from one another, inherent in the reſpective matters of our ſenſible world; and which, in the preſent ſtate of our knowledge, are regarded as the firſt innate cauſes of all the multifarious phenomena among corporeal beings.

"Theſe three primitive cauſes are; gravitation, or power of gravity; the power of coheſion, or attractive power; and the power of expanſion, or repulſive power. They differ eſſentially from each other,

other, and act upon totally different laws on the ſubſtances ſubjected to their influence.

"The power of gravity is uſually conſidered as not eſſentially different from the power of cohesion; and both are comprehended under the common name of power of attraction; yet the proofs of this do not ſeem to me convincing." Vol. I. p. 29.

Though the power of gravitation, and of the union of bodies, may both depend on the ſame phyſical cauſe; yet when we conſider the ſubject in a chemical view, there exiſts ſo much difference between them, the conſideration of the former being ſcarcely, if at all, within the boundaries of Chemiſtry, that we think the author is perfectly right in ſeparating them. In treating of the ſeveral forms of matter which depend on theſe primary powers, Dr. Gren departs from the atomical ſyſtem which is generally adopted in this country, and follows, like many of his countrymen, the more antient opinions, now known by the name of the dynamic ſyſtem. A deſire to inveſtigate the ultimate cauſes of the phenomena of matter, and to communicate ſuch knowledge to his readers, has engaged him in this reſearch, which can ſcarcely be ſaid to belong to Chemiſtry. The true Chemiſt occupies himſelf with the obſervance of facts, and the formation of general rules, by claſſing a number of ſimilar facts together, and deducing, from a compariſon of the phenomena they exhibit, aphoriſtical obſervations, which may guide him in future reſearches. In ſo doing, he does not quit the ſolid ground of experience, to truſt himſelf to the deceitful waves and vortices of hypotheſis; but, when he employs himſelf in abſtruſe ſpeculations on the ultimate forms of matter, he engages in diſcuſſions, which are uſeleſs to him, and belong excluſively to the metaphyſicians. A few ſections only, however, are in this work devoted to theſe metaphyſical ſpeculations, and the author then paſſes to the great foundation of chemical knowledge, viz. the doctrine of affinities; theſe doctrines are explained with conſiderable clearneſs.

The operations of the Chemiſts, and the inſtruments employed by them, next engage the attention of the author. The great uſe made of fire, in the practice of this ſcience, renders it neceſſary for the ſtudent to learn, in the firſt place, the means of maintaining a due degree of heat, and of managing this agent with ſkill. The nature, therefore, of the different kinds of fuel, the principles on which furnaces are conſtructed, and ſome account of the more ſimple and common kinds of them, form an introduction to this part of the work. Dr. Gren then treats of "the various means that ſerve for chemical inquiry into the nature of bodies." They are, with the utmoſt propriety,

ty, conſidered as being all founded on the affinities of the ſubſtances, and on the action of heat. Theſe means of inquiry he claſſes under the ſeveral titles of ſolution, precipitation, fuſion, volatilization, diſtillation, and ſublimation, as being the principal operations in Chemiſtry. The veſſels and apparatus employed for each of theſe operations being deſcribed, it remained only to treat of thoſe inſtruments which are of a more general nature.

Among theſe, the different kinds of weights form the moſt prominent article. Dr. Gren reduces thoſe uſually quoted by the European Chemiſts to the normal, or ſtandard penny parts of the Cologne mark-weight; that being the regulating integer of the German mint weights. The difference of weights in different countries is a ſerious evil in philoſophy, as well as in commerce. The French have, indeed, attempted to remedy the evil; but their national pride, which led them to invent a new integer, has overturned their project, and they have only increaſed the diſorder, by adding another ſet of weights to thoſe already in uſe. Mankind are not fond of having a new ſtandard of this kind forced upon them; hence it would be better, in all ſimilar caſes, to chuſe, if poſſible, ſome certain ſtandard which is already in common uſe in ſeveral countries, and which, of courſe, cannot offend the perſonal feelings of patriotic individuals. If the French had not been blinded by their egregious vanity, they would have perceived that all civilized nations already poſſeſſed an univerſal weight, viz. the jeweller's carat. The circumſtances which have contributed to the univerſality of this weight, are two, namely, the diamond being for many centuries found only in Hindoſtan, and the mode of valuing this gem, which renders it moſt convenient, in order to avoid very troubleſome reductions, to ſell it by the ſame weight as that by which it was bought. As this weight is, by this means, well known in all civilized countries, it were to be wiſhed that Chemiſts would uſe it in their experimental reſearches, to which it is well adapted by its ſmallneſs. By this means, a much better idea would be formed, by foreigners, of the quantities of the ingredients employed in any operation, and of the products of the ſame, than at preſent. It would, alſo, be far eaſier to form the ſtandards, and correct them, by obſerving and recording the ratio between the mean weight of the ſeeds (from which the weight was taken on account of their great uniformity) and that of drops of water, than from the immenſe aſtronomical obſervations required on the French ſcheme.

From the conſideration of the general doctrines of Chemiſtry, the learned author proceeds to the particular hiſtories of

"the

"the more common ſubſtances" uſed by the Chemiſts. Under this denomination, we find an account of caloric, of light, of atmoſpheric air, and its two principal conſtituent parts, as alſo of carbonic acid gas and its radical, together with water, which neceſſarily leads to the chemical hiſtory of hydrogen. All theſe are treated with the utmoſt method, nor do we here find any thing that requires animadverſion.

The theory of combuſtion is firſt explained on the ſyſtem of Lavoiſier, that being the current opinion of the day; Dr. Gren then ſtates the forcible objections to which this explanation is liable, on account of the light emitted during that proceſs. For this reaſon, he adopted what he called the eclectic ſyſtem, in which the name of light is ſubſtituted for phlogiſton, and a due attention paid to the increaſe of weight from the abſorption of oxygen (or its ponderable baſe) in combuſtion. We have already given, in our review of Dr. Thomſon's ſyſtem of Chemiſtry *, that author's elegant abſtract of this hypotheſis, which has the merit of being an improvement, not a ſubverſion, of the antient opinions, and indeed ſeems to be far more agreeable to the phenomenon. Conſidering that the minds of ſtudents would be liable to be perplexed, if both the phlogiſtic and antiphlogiſtic explanation of the leading facts were ſtated, and alſo that the antiphlogiſtic doctrine is the moſt uſual, the author has, throughout the greateſt part of this manual, given only the latter explanation. To this he was the more induced, as, by its being well underſtood, the ſtudent would find little difficulty in altering the explanation, ſo as to ſuit the phlogiſtic (or eclectic) doctrine. How different is this modeſt conduct of the learned author, from that of Fourcroy, and the other chiefs of the French ſchool; who are not content with combating the arguments of their opponents, but uſe alſo every art of miſrepreſentation, and not uncommonly beſtow much illiberal abuſe upon thoſe who differ in opinion from them!

The ſaline bodies next engage the attention of Dr. Gren; and he commences their hiſtory with the alkalies, both fixed and volatile. From thence he proceeds to deſcribe the characters of the ſeveral earths which form the baſes of the middle ſalts. The mineral acids, namely, the carbonic, ſulphuric, nitric, muriatic, fluoric, and boracic, with ſuch of their radicals as had not yet been conſidered, and the ſalts formed by them with the alkalies and earths, compoſe the remainder of this part.

The muriatic acid has, ſince the promulgation of the French



* See page 390, vol. II. Imperial Review.

nomenclature, engaged the attention of the critics in Chemical language. The author is not satisfied with the name of oxygenated muriatic acid, as he observes,

"It is thought by some, that several acidifiable radicals admit of being oversaturated with oxygen; hence such acids have been called oxygenated acids, and sometimes super-oxygenated. But they are, in fact, nothing more than perfect acids; for such an over-saturation is impossible, because oxygen no where exists in an uncombined state alone.

"Thus, in the methodical nomenclature, the dephlogisticated muriatic acid, as it was formerly called, has obtained the name of oxygenated muriatic acid; but it is only the perfect muriatic acid. The common muriatic acid, which, till lately, has been taken for a perfect marine acid, must be considered merely as an imperfect muriatic acid." Vol. I. p. 172.

In consequence of this reasoning, the author has, through the whole work, given the name of muriatous acid to the common marine acid; and, in like manner, that of muriatic acid, to what its original discoverer, Scheele, gave the name of dephlogisticated marine acid: but the translator has altered the language of the author, and used the names of the French nomenclature in direct opposition to the author's observations. Indeed, he has done so against his own judgment, for he very justly observes, that,

"Certainly the terms *oxygenated muriatic*, or *oxy-muriatic acid*, are not very successfully contrived, are long, and imply a tautology. The first signifies only *acidified muriatic acid*, and the other *acid muriatic acid*." Pref. viii.

The prescriptive right of the French nomenclature is a mere nullity, being itself a mushroom of yesterday's growth, and therefore we see no reason that any hesitation need be made at changing its names for the better.

From the earthy and saline bodies, the author proceeds to the unmetallic inflammable substances. Although in mineralogy this class is of very small extent, yet, as in general Chemistry it comprises many individuals, some of which are liable to spontaneous decompositions that are of great practical importance, Dr. Gren has devoted several chapters to their history.

He first considers the constituent parts of vegetables, commencing this chapter with a general view of the chemical examination of vegetables, and of their analysis by fire. From thence he passes to the particular examination of the various constituent parts, under the several heads of essential salts, sugar, mucilage, resin, gum-resin, gluten, starch, albuminous matter, fat oil, elastic resin, ethereal oil, camphor, acrid matter,

ter, narcotic matter, fibrous parts, extracts, and pigments; which latter title contains a perſpicuous explanation of the general principles of the art of dyeing, an account of the principal ſubſtances uſed in that art, and the methods of bleaching.

The conſtituent parts of the bodies of the animal kingdom are next conſidered. The preliminary matter of this chapter contains the examination of animal ſubſtances in general, the hiſtory of the phoſphoric acid, its decompoſition (from whence phoſphorus and phoſphoreous acid are produced), as alſo the hiſtory of the Pruſſic acid. The author reduces the particular examination of the proximate conſtituent parts of animal bodies, under the following heads; jelly, fat, albuminous matter, fibrous matter, oſſeous matter, ſugar of milk, ſaccholactic acid, formic acid, bombic acid, acrid matter, odorous ſubſtances, poiſons, lithic acid, and pigments.

The ſeveral inflammable parts of organized bodies having thus been brought to the knowledge of the ſtudent, it remained to ſpeak of the alterations they undergo. Theſe alterations are of two different ſpecies; being either mere temporary ſtages in the progreſs of the natural analyſis of them into their elements, in order to enter afreſh into new combinations, or more permanent alterations, which certain of theſe ſubſtances have undergone in the bowels of the earth.

The author firſt treats of the former changes, under the ſeveral heads of the vinous, the acetous, and the putrid fermentation. The chemical hiſtory of theſe proceſſes is related with unuſual clearneſs; as alſo that of the production of ether from alcohol, by the action of the ſeveral acids. In treating of the putrid fermentation, Dr. Gren has given an ample account of the generation of nitrate of pot-aſh, or ſaltpetre, which is a ſubſtance of ſuch conſequence in the operations of modern warfare, that too much attention cannot be beſtowed on it. The theory and principal facts of the vinous fermentation being of general utility, we ſelect it as a ſpecimen of the author's manner:

"If *mucilaginous ſaccharine* vegetable ſubſtances, under a proper combination of water and heat (from 60 to 70 deg. Fahrenh.) be not entirely excluded from the air; they experience, in a very ſhort time, a ſtriking change in their mixture.

"In order to form a diſtinct notion of the phenomena taking place in the vinous fermentation, let us ſelect, for an example, the *muſt*, or the juice preſſed from grapes. If it be left ſtanding quietly in a narrow-necked bottle, and at the temperature of about 70 deg. Fahrenh., it ſoon experiences an internal commotion; its limpidity and clearneſs diſappear; the maſs grows turbid; a large quantity

of air-bubbles are diſcharged from its inner part, burſting forth with a perceiveable noiſe; and which, on account of the toughneſs of the matter wherein they are incloſed, form a ſtratum on the ſurface of the fluid, known by the name of *yeaſt*.

"Theſe air-bubbles are entirely *carbonic acid gas*, which, according to the different nature of the fermenting matter, and the various degrees of temperature, is frequently extricated in a very great quantity, and may burſt the veſſels if its egreſs be ſtopped.

"After a longer or ſhorter time, theſe phenomena of fermentation abate; the foam or froth ceaſes; the fermented matter becomes again clear, bright, and tranſparent; and no more carbonic acid gas is then diſengaged. Nature ſeems now, as it were, to invite the taking advantage of this period, and altering thoſe circumſtances under which the fermentation began; and which, if ſuffered to continue, would produce a new change in the mixture.

"The fermented matter now exhibits itſelf of an altered nature. The ſweet taſte and viſcidity of the muſt are gone, and it has received the *vinous* odour and taſte, as well as certain intoxicating powers, that were not before obſerved in it. A thick ſediment, called *wine-lees* (fæces, mater vini), has been ſeparated.

"Neceſſity has taught mankind to prepare many kinds of beverage, of a vinous nature, from various vegetable matters. But the principal baſis of all of them is merely the ſaccharine mucilaginous matter, which alone is capable of vinous fermentation. *Wine (vinum)*, in the ſtrict ſenſe of the word, originates from muſt, or juice of the grape. It is the more ſpirituous in proportion as the quantity of ſaccharine matter contained in the muſt is greater; and this principle is moſt copiouſly afforded by grapes produced in hot climates, in dry, warm years, and on a dry, ſtony, calcareous, and ſandy ground; and the more ſo, the riper they are.

"The wine is drawn off from the lees, and from the caſks in which it was produced by the fermentation of muſt. The proper time for this is when the ebullient fermentation is ended, and the fluid begins to become clear again. It is transferred into freſh clean caſks, which at times are filled with ſulphureous gas by burning in them ſulphur, and are preſerved, well ſtopped, in a cool cellar, to which neither the ſun nor froſt have acceſs. As the wine they contain decreaſes by evaporation, they are, from time to time, filled up with other wine, to prevent the gathering of air upon its ſurface.

"Notwithſtanding that the fermentation of the wine has ceaſed in appearance, there is ſtill another *imperceptible fermentation* going on; or, in other words, a change in the mixture of wine lying in caſks continues for a longer time; and it is this change which cauſes the difference betwixt *old* and *new* wine. This ſubſequent alteration might, perhaps, not at all, or, at leaſt, not ſenſibly, take place in wine kept in bottles ſecured againſt all evaporation.

"*Tartar* exiſts in the muſt ready formed; and while this is fermenting into wine, as alſo during the ſecond inſenſible fermentation, the tartar is ſeparated, and ſettles round the inſide of the caſks,

lining them with a more or less thick crust. Austere and *flourish must* yields a greater quantity of it than *sweet must*, expressed in good years, and warm regions. The less of spirit the wine contains, the greater is the proportion of tartar which it holds in solution.

"——According to *Chaptal*, wine ferments no more, after all the tartar is separated from it; and the fermentation is proportional to the quantity of tartar.—Edit.

"*Perfect wines*, or such as have done fermenting, may be divided into two principal classes; *acidulous* and *sweet wines*. The varieties in their several species depend on the extractive matter of the juice, husks, stalks, and stones of the grapes.

"*Sweet wines* (vins de liqueur) arise from a superabundance of gar in the must. For, if a certain quantity of spirit is once formed in the wine, it checks the fermentation of the remaining saccharine matter; the wine preserves its sweetness, and continues to be more or less viscous or glutinous, in proportion to this last. Sweet wines belong chiefly to the warmer southern countries. Such as is made from grapes shrivelled, and nearly dry, is called *sack (vino secco* of the Italians). *Boiled wines (vina cocta)*, as that of Malaga, are made from must, mixed with part of another that has been reduced to the consistence of syrup, by boiling.

"Of *Straw wine*.—Fully ripe grapes are gathered and laid upon straw, yet not so close as to touch one another; and in this state they are left, until they become in some measure over-ripe and shrivelled. They are then washed, and slightly pressed. The liquor, when fermented, is considered as the prime of wine gained from those grapes, and, on account of that treatment, called *straw wine*.—Edit.

"The addition of sugar to must is, undoubtedly, the most natural and best means of producing good wine from bad must; and of improving the quality of the inferior home-made wines. All other remedies that have been proposed, are either ineffectual, or are noxious to health, or are a miserable paltry cooking.

"If the fermentation of wine, while at the height of its progress, be impeded by excluding the air, the wine easily proceeds to ferment anew on any opportunity presented, and becomes again effervescent. Here the *sparkling wines*, as that of *Champaign*, are to be noticed. Their brisk and lively taste, their effervescence and frothing on being decanted, are the effects of the carbonic acid developing itself in an aëriform state. These should, in every respect, be called only *imperfect wines*; they never possess the goodness and strength of those that have fermented in a due degree; and every other circumstance relating to the must remaining the same, such wines are with greater facility counterfeited than the perfect ones.

"The *wine lees* precipitated during the vinous fermentation of the must, are a medley of mucilage, gluten, albuminous matter, and tartar. After the wine is expressed from them, they afford, by distillation, aërial carbonic acid, and carbonated hydrogen gas; besides, at first, an acidulous empyreumatic phlegm, but afterwards ammoniac and empyreumatic oil. Their spongy coal, on being burnt to ashes

and lixiviated, yields much vegetable alkali. Wine-lees, diſtilled with water, yield alſo an ethereal oil; and *Haaf* has, from ſuch as have been already expreſſed, and laid up for ſome time, obtained a fat oil by new expreſſion.

"Not only muſt, but any ſweet juice of the vegetable kingdom, or, in general, all mucilaginous ſaccharine ſubſtances, if combined with water, are ſuſceptible of vinous fermentation; and for this reaſon, beſides the real wine, a number of other *vinous beverages* are manufactured. Among theſe, the *raiſin-wine; gooſeberry wine; perry*, from pears; *cider*, from apples; *currant-wine;* and *metheglin*, or *mead*, from honey, &c. are reckoned.

"With regard to ſuch matters as are not by themſelves much apt to ferment, or in which the ſugar is combined with too many other parts, the fermentation is promoted by the addition of certain ſubſtances, which are called *ferments (fermenta)*. To this claſs belong ſuch bodies as are already in the ſtate of vinous fermentation, or elſe are very much diſpoſed to it. Among theſe, freſh wine-lees and yeaſt are eſpecially to be reckoned, whoſe principal action conſiſts in beginning an extrication of carbonic acid gas, with which fermentation always commences.

"Artificial yeaſt (for brewers and diſtillers) from wheat flour and yeaſt.——The author quotes, in his Syſt. of Chem. the preſcription given by Weſtrumb. Two pounds of wheaten flour are firſt made into a thick paſte with cold water, and then with hot water of 180° Fahrenh. brought to the conſiſtence of yeaſt. It being refrigerated to 75—85°, two pounds of barm, or yeaſt from beer, are added, and the mixture left ſtanding in a place of the ſame temperature. It ſoon ferments, and is to be uſed when at the height of fermentation.—Edit." Vol. II. p. 61.

We are ſorry that our limits do not permit us to extract the author's account of the phenomena occurring in the more compounded fermentation of farinaceous ſubſtances, which are related in the ſame perſpicuous manner.

The ſecond ſpecies of change which the inflammable principles of organic bodies undergo, are the ſubject of two chapters: one, treating of the bitumens; and the other, of the coaly ſubſtances of the mineral kingdom. Under the laſt diviſion, we have graphite, or black lead, anthracolite, and the diamond.

The metallic ſubſtances come laſt in the arrangement of the work. Their Chemical hiſtory, from its importance to the arts, occupies the greater part of the ſecond volume. After a due conſideration of their properties in general, the author proceeds to treat of each in order, commencing with gold, and ending with titanium. An account of the metals called tellurium, and chromium, diſcovered ſince the publication of the original, is very properly added by the tranſlator.

A very copious table of ſimple attractions is annexed, in which

which the learned author has made conſiderable alterations for the better. Beſide the notes diſtinguiſhed by the word, *Edit.*, the tranſlator has made ſeveral additions, namely, ſix plates of the moſt uſual furnaces and veſſels, which had been omitted by the author, becauſe his work was principally intended as a text-book to his lectures; on the other hand, ſeveral notices of experiments to be performed, &c. mentioned by the author, would more properly have been omitted in the tranſlation. In the explanation of theſe plates, the cucurbits, or bodies, are called matraſſes; and, on the other hand, the matraſs, bolthead, or ſublimer, is denominated a phial; the German names being ſubſtituted for the Engliſh. We alſo remark, that the apparatus for ſublimation is not only placed bottom-upwards, but the whole is ſtyled, in general, aludels; whereas only three of the veſſels are of that denomination, the other, now placed at the top, being a cucurbit, or body. Obſervations are alſo annexed, by the tranſlator, to the table of ſimple attractions; and a plate is given of the new Chemical characters invented by Haſſenfratz and Adet, in order that nothing might be wanting to their followers, but of which the inutility is here very properly noticed. The tranſlator has alſo given a comparative table of Fahrenheit's and Reaumur's ſcale of the thermometer; another, of the ſpecific gravity of the more common ſubſtances; and ſeveral others, containing a compariſon of the Engliſh and French grains, of their cubic inches, and of the new French weights and meaſures, compared with the moſt uſual Engliſh ones. Theſe tables are larger than was needful, from his not duly conſidering the uſe of the ſeparating point in decimal fractions, which renders it unneceſſary to carry theſe kinds of tables beyond 9. A liſt of the choiceſt books on Chemical ſubjects, affords ſome very juſt information on that head. An index is annexed to the work, for the extent of which (nine pages), the tranſlator apologiſes: but, ſurely, no one will think this apology was neceſſary.

We cannot take leave of the work, without recommending it in the ſtrongeſt manner to the junior ſtudents in Chemiſtry, as an excellent elementary manual of that ſcience. The general arrangement of the whole is good; and as free from unneceſſary alteration as the recent improvements in Chemiſtry would admit. The facts are clearly related, and the leading ones with conſiderable detail; throughout the whole, alſo, a due attention is paid to the arts dependent on Chemiſtry. The tranſlator is evidently a foreigner; but as the meaning of the author is given with fidelity, we can readily pardon a few German phraſes; although we ſincerely regret that a too great attachment to the haſtily compiled nomenclature of the French academicians,

academicians, has led him to reject the improved terms used by the author.

---

ART. CLXI. *Antient and Modern Malta: Containing a Description of the Ports and Cities of the Islands of Malta and Goza, and a History of the Knights of St. John of Jerusalem, from their first Establishment in Malta, till the beginning of the Nineteenth Century: With a particular Account of the Events which preceded and attended its Capture by the French, and Conquest by the English.* By Louis de Boisgelin, Knight of Malta. 4to. 3 vols. pp. 995. Price 4 *l.* 4 *s.* Robinson's. 1804.

WE presume that the appearance of this voluminous publication is owing to our dear-bought temporary possession of Malta, which renders every thing relative to it interesting to us. There is also a rage for reading new books; otherwise (as we are already in possession of some original English works, and an abundance of translations which treat of Malta,) any thing fresh, particularly in a very expensive form, might be deemed superfluous. The present author writes *con amore*, and seems to be animated with no little portion of the *esprit de corps*, when he treats of the concerns of his Order. This appears pretty evident, even in his title-page, in which he gives the following quotation from Henault: "De tous les ordres qui prirent naissance à l'occasion des guerres de la Terre Sainte celui de St. Jean est le seul qui, *conservant l'esprit de sa premiere Institution, a toujours continué depuis à defendre la Religion.*" Without here stopping to inquire whether the modern knights retain the chastity, sobriety, obedience, and other virtues of the earlier ones, it is sufficient to remark, that Christendom no longer needs the bulwark which this brave Order once opposed to the fanatical ambition of the Ottoman Empire, and therefore it has not *continued ever since to defend the Christian religion*, precisely because no such defence has been wanted. Perhaps it is a loss to Europe that such an Order is no longer needed: it was pleasing to see gathered together, in one island, and under one institution, the gallant youth of every nation: it was one mean of destroying the selfish national spirit, which undoubtedly exists in too great a degree for the general happiness of the civilized world.

The present work consists of three volumes, and is adorned and illustrated by a number of splendid charts and engravings. It is dedicated by the French Knight to the British Navy; "because," says our author, "being about to present to the reader the

the annals of an Order, the naval combats of which make ſo ſtriking a figure in every page of this hiſtory, I do not heſitate a moment in dedicating it to the Britiſh Navy, which has produced ſo many celebrated heroes, whoſe brilliant exploits may be ſaid to rival even thoſe of antient chivalry."

The firſt volume treats of the geography of the iſland, of the different monuments of the arts ſtill remaining, the government, adminiſtration, natural hiſtory, trade, and finances. A very conſiderable portion of the firſt volume alſo is dedicated to the conſtitution and finances of the Order of Malta. The ſecond and third volumes are wholly occupied by the hiſtory of this Order, the early part of which is given as ſuccinctly as poſſible, in order to make room for a more ample detail of the circumſtances which preceded and accompanied the ſurrender of Malta to the French.

It is important to the government of this country to know that Malta does not produce any thing like a ſufficient quantity of corn for its inhabitants. The Maſſa Frumentaria, a ſpecies of corn-council, had it in charge to ſupply this deficiency by importation, and public granaries. Theſe were formed by excavating large pits in the rock, at the bottom of which there were beds of wood and ſtraw, on which the corn was laid. When quite full, theſe pits were cloſed by a large ſtone, plaiſtered over with puzzolana; and the air being thus excluded, the corn may be preſerved perfectly good a great length of time; our author ſays a hundred years; but this is obviouſly a conjecture. Snow is almoſt as much a neceſſary of life at Malta, as corn; and in caſe of a ſcarcity, the government ſeizes what is in the hands of individuals, and applies it to the general good. Nothing is more ſalutary during the Sirocco, than iced beverages; they revive the ſpirits, ſtrengthen the body, and aſſiſt digeſtion: ſnow is, therefore, conſidered at Malta as one of the firſt neceſſaries of life: it is brought from Sicily, and adminiſtered to the ſick. Wherever there is a ſcarcity of this article, all that remains in the ice-houſes is entirely reſerved for the uſe of the hoſpitals. In one part of the iſland there is a chapel, called the Chapel of our Lady, of ſnow. We ſhall gratify our readers with the following remarkable account of an artificial water-ſpout, and of the Cucciha and Cocagna:

"Forty years ſince, a Malteſe clock-maker, who owned the above-mentioned rocks, formed a plan of making ſalt-works, by digging a reſervoir, and letting in the ſea-water. He flattered himſelf that the heat of the ſun would cauſe the water to evaporate, leaving behind it a ſufficient quantity of ſalt, not only to indemnify him for the expence he had been at, but to enrich him conſiderably.

conſiderably. The difficulty was to facilitate the entrance of the water, it being forty or fifty feet below the reſervoir made in the rock. After a variety of attempts, he at laſt diſcovered that there was a grotto under the rock, which communicated with the ſea; he, therefore, immediately pierced that rock in a perpendicular direction, and made an aperture like the mouth of a well. This plan ſucceeded extremely well; and he was delighted to find that the water in the reſervoir diminiſhed every day; which he attributed to the natural effect of the ſun: and he continued letting in as much water as poſſible, in hopes of increaſing the quantity of ſalt. But his ſurprize was beyond deſcription on perceiving that the water was not evaporated, but abſorbed by the ſpungy rock, from which, owing to filtration, it in time returned to the place from which it originally came. It was ſome time before he made this diſcovery; which at laſt was owing to his wiſhing to collect the ſalt he imagined to be contained in the reſervoir, at the bottom of which the rock was entirely diſſolved by the acid of the ſalt, and nothing remained but a thick kind of mud. The grief he ſuffered from this diſappointment, threw him into a long and dangerous illneſs. On the approach of winter, the weather became windy, and the ſea rough. One day in particular, a terrible ſtorm aroſe, and the violence of the wind drove the raging waves into the grotto; where the body of water, increaſing conſiderably, and being confined in this almoſt circular ſpot, acted with a rotatory motion, and formed a ſyphon, or water-ſpout. There being no paſſage but the well newly opened, it forced its way through with violence, and appeared like a beautiful wheat-ſheaf of water, of ſo large a circumference, as to fill up the whole mouth of the well; and riſing perfectly entire to the height of ſixty feet, formed a magnificent aigrette. Its projectile force was ſo great, that the wind could not act upon it till it had reached the above-mentioned height; when it ſuddenly ſeparated; and the aqueous particles compoſing this immenſe body of water were diffuſed over the country on all ſides, to the extent of more than a mile. This violent rain of ſalt water deſtroyed all vegetation, and the cultivated fields, which before had been amply productive, appeared as if they had ſuffered from fire.

"Before the opening of the upper part of the rock, ſuch an effect could not be produced. The reſiſtance of the confined air, which then had no paſſage, would have prevented the waters from accumulating, and the wind from being ſhut up; conſequently, the air and the waves would have preſerved a juſt equilibrium: but the cavity in the rock letting out the air, deſtroyed the equilibrium, and the water collecting in the grotto, cauſed the above fatal event.

"The inhabitants of the neighbourhood brought an action againſt the clock-maker, and claimed damages to a great amount; but he died before the affair was decided. To prevent another misfortune of the ſame nature, they ſtopped up the mouth of the well with large ſtones. This operation occaſioned another phenomenon, as extraordinary as the former. A great quantity of air was confined by the waves in the bottom of the grotto; which being rareſied, repulſed

repulſed the water with ſuch violence as to cauſe the moſt terrible exploſions, which not only ſhook the rock, but the whole of the neighbourhood. The tremendous noiſe of theſe different exploſions reſounded through all the grottoes, and reſembled a diſcharge of artillery of all ſizes quickly ſucceeding each other. Theſe ſounds being conſtantly echoed, had the effect of the moſt violent peals of thunder, particularly when different ſtorms met together. The terror was general; and conſtant apprehenſions were entertained that the rocks would be thrown down; under which this ſubterranean thunder never ceaſed to roar when the wind was high. This horrible noiſe ſtill continues whenever the well is filled up; but when the impetuous waves, confined in the cavern, have in ſome degree removed the ſtones at the bottom of the well, the water acts with the greateſt violence upon them, breaking them, reducing them to powder, and driving them back into the ſea. The firſt ſtones being carried away, the others fall of courſe; and, the well once cleared, the wheat-ſheaf of water forms again, and ſpreads deſolation through the adjacent parts. In the ſpace of twenty years, the well has been filled up three times; and the inhabitants are in conſtant dread of a freſh exploſion."—Vol. I. p. 68—71.

"The only cuſtom peculiar to Malta, ſtill ſubſiſting, and which, indeed, is retained among none but people of fortune, is the Cucciha, that is to ſay, an aſſembly given by parents on their children's firſt birth-day. The company being met in the great hall, which is always much more ornamented than any other part of the houſe, the child is brought in, and if it be a boy, he is preſented with two baſkets, the one containing corn and ſweetmeats, and the other trinkets, coins, an inkſtand, a ſword, &c. The choice he makes on this occaſion, will, according to their notions, give a juſt idea of his future diſpoſition, and the mode of life he will embrace. Should he chuſe the corn, it is a ſign of a liberal character; if he prefers the inkſtand, he is to be brought up either to trade or the bar; and if he take the ſword, the greateſt hopes are entertained of his courage. Achilles thus, by a choice of the ſame nature, diſcovered to the court of Lycomedes, that his female habiliments ſerved only to conceal a hero. If the child be a girl, needles, ſilks, and ribbands, ſupply the place of the ſword and inkſtand.

"An entertainment was formerly given, on Shrove Tueſday, by the Grand Maſter to the people, in the great ſquare of the city Valetta. Long beams were fixed againſt the guard-houſe oppoſite to the palace, and between each were faſtened rope-ladders, the whole covered over by branches of trees in leaf, to which were tied, from top to bottom, live animals, baſkets of eggs, hams, ſauſages, wreaths of oranges; in ſhort, all kinds of proviſions. This edifice was called *cocagna*, and was crowned by a globe compoſed of linen cloth, on which ſtood the figure of Fame in relievo, holding a flag with the Grand Maſter's arms. The people were aſſembled in the great ſquare, and were prevented by one man, with a wand in his hand, from attacking the *cocagna* till the Grand Maſter gave the ſignal. The man with the wand is entitled the *Gran Viſconti*; and the

the adminiſtration of the police is committed to his care. The Malteſe people were ſo obedient, and ſtood in ſuch complete awe of the officer of juſtice, that one day, on a falſe ſignal being given, they had already began to attack the *cocagna*, but, on being called back, the crowd, though half way up the ladders, immediately deſcended in ſilence.

"The Malteſe never allowed either foreigners or ſoldiers to ſhare the profits of this feſtival, but reſented very ſeriouſly any attempt at participation. The proviſions of the *cocagna* became the property of thoſe who, having ſeized them, were able to carry them off in ſafety through the crowd. This cauſed furious battles, the combatants aſſailing each other, attacking and defending with great violence. To the firſt who reached the figure of Fame, was allotted ſome pecuniary remuneration, and, on the ſtandard's being taken to be returned to the Grand Maſter, the cloth globe burſt open, and out came a flight of pigeons.

"Happily, the repeated ſhouts of the populace prevented the cries of the miſerable animals hung to the *cocagna* being heard, though theſe victims were pulled to pieces from the branches, and eat up, whilſt ſtill alive. The people were particularly delighted with this entertainment, which had been ſuppreſſed ſome time, but was reeſtabliſhed once more during the reign of the Grand Maſter Rohan.

"All young women reſiding in the country inſiſted, before they were married, on its being particularly ſtipulated in the contract, that their huſbands ſhall take them every year to the city La Valetta, on St. John's day; to the old city, on St. Peter's; and to the Caſal Zeitun on St. Gregory's. This plainly ſhewed that they had no great idea of the complaiſance of their intended bridegrooms; and as they were very anxious to exhibit their perſons, and, at the ſame time, poſſeſſed of no inconſiderable ſhare of curioſity, they had recourſe to this method, to prevent the poſſibility of a refuſal." —Vol. I. p. 88—90.

Notwithſtanding the Malteſe language is a *patois* conſiſting of Arabic, German, Greek, &c. it is, in our author's opinion, extremely pleaſing; and, from its abounding in metaphors, proverbs, and animated figurative expreſſions, admirably adapted to poetry. He gives us the following ſpecimens of Malteſe poetry:

"The following is a tranſlation of three antient Malteſe ſonnets: each conſiſts of four lines, the ſecond always rhyming with the laſt:

1.

He who too far indulges hope,
Will find how ſoon hope fails;
He's like a ſeaman bottling wind,
In hopes to fill his ſails.

2.

Thou, who by ſad experience know'ſt
How ſure love's arrows fly,
Say, what's the ſmart? for well I ween,
What thou haſt felt, feel I.

Ah!

3.

Ah! trouble not this fountain's ſource,
Which late thy thirſt appeaſed;—
That thirſt, with which the paſſing hour
Again may ſee thee ſeized.

"The Malteſe had alſo a great number of adages and proverbs in verſe, which they introduced into converſation; but the knowledge they have ſince acquired of Italian poetry, from that language being almoſt in conſtant uſe, has made them entirely neglect and forget the taſte which formerly reigned in their national poetry; and the Malteſe compoſitions at preſent are only bad imitations of the Italian, without either originality of ſtyle, or livelineſs of expreſſion. Theſe are regarded as the *chef-d'œuvres* of ſome improviſatoires, who gain a ſcanty livelihood by their talents, which they employ on particular feſtivals in ſinging verſes, for which they are paid, but which, fortunately, no one thinks it worth while to remember."—Vol. I. p. 99.

In treating of the conſtitution of the Order of Malta, M. de Boiſgelin contends ſtrenuouſly againſt the addition of a Malteſe *langue* to the exiſting ones. He thinks, as the ſovereignty of the iſland was given to the Knights by Charles V., and as they have always exerciſed it for the good of the inhabitants, that theſe laſt have no more right to claim any ſhare in the government, *than the Canadians, or the thirty-three millions of people who inhabit Bengal, have to a participation in the Britiſh government.* "If the Malteſe are diſcontented (with the old government of the Knights), and have cauſe for complaint, I can only tell them, as a Knight of Malta, and in the name of the whole Order, that family affairs ſhould always be judged at home."

We now come to that part of the work which treats of the hiſtory of the Knights of Malta.—Of their original inſtitution at Jeruſalem, of their occupation of the Iſle of Rhodes, and of their expulſion from thence by the Sultan Solyman, our author gives only a chronological table. We afterwards find a curious fact, which ſeems to give this country ſome legitimate claim, after the deſtruction of the Order by the French, to the iſland of Malta. It appears that Henry VIII. gave the Grand Maſter, L'Iſle Adam, twenty thouſand crowns, which enabled him to take poſſeſſion of Malta. In the ſequel, this capricious tyrant robbed and perſecuted the Order. Ingley, Adrian Forreſt, Adrian Forteſcue, and Marmaduke Bohus, Engliſh Knights, refuſing to renounce the faith of their anceſtors, periſhed by the axe of the executioner. Thomas Mytton, and Edward Waldegrave, impriſoned in a horrible dungeon, choſe rather to die with honour in their confinement,

confinement, than to purchaſe their liberty by perjury and apoſtacy. Richard and James Bell, John Noel, &c. preferred the true and ſolid conſolations which religion affords to thoſe who ſuffer in its cauſe, to the tranſitory pleaſures of a court; and paſſed the remainder of their days in an honourable exile.

When M. de Boiſgelin comes to the ever memorable ſiege of Malta, he vindicates the credit of the Abbé Vertot, and profeſſes to have extracted from him the principal facts, which, he ſays, are confirmed by the moſt authentic teſtimonies and records. Our readers have, no doubt, heard of the current ſtory relative to this affair, namely, that Vertot having waited, till his patience was exhauſted, for materials, at length invented all the circumſtances of the ſiege, exclaiming, when the materials actually arrived; "N'importe; mon ſiege eſt fait." The fact, according to our author, is, that he was teaſed by many individuals to introduce anecdotes of their anceſtors, who fought in this celebrated ſiege, and that he refuſed to inſert them, making the reply, which has been ſo groſsly diſtorted from its true meaning. We are very glad to have this ſuſpicion of fiction removed from our minds: never did we read an account of a ſiege ſo intereſting as that of Vertot, and we wiſh that, when M. Boiſgelin borrowed the facts from Vertot, he had, at the ſame time, borrowed his inimitable talent of throwing into real hiſtory all the intereſt of romance.

We ſhall extract, for the amuſement of our readers, part of the account of the ſtorming of St. Elmo:

"The Grand Maſter La Valette, in order to give the garriſon freſh courage, or rather to gain time, ſent three commiſſaries, to make a faithful report of the ſituation of the place, and to declare how long it was poſſible it might hold out.

"Two of the commiſſaries, who were prudent and able men, and who wiſhed to bring over the diſcontented Knights to their way of thinking, expreſſed their ſurpriſe at ſo wretched a fort, reduced to ſuch a ruinous ſtate, having held out ſo long: they declared it appeared like the ſkeleton of a fortreſs; nevertheleſs, they were aſſured ſuch valiant knights would maintain themſelves in their poſts a few days longer, in order to give the Viceroy of Sicily time to come to their relief, and to force the Turks to raiſe the ſiege. The third commiſſary, Conſtantine Caſtriot, a deſcendant of the famous Albanian hero Scanderberg, maintained boldly, that the place was not reduced to ſuch extremities, and that it might ſtill hold out ſome time. The Knights, to whom he addreſſed theſe words, thought they were meant to inſult them, and the moſt unpleaſant diſpute aroſe, which might have been attended by dreadful conſequences, had not the commandant of St. Elmo, to appeaſe men ever alive to ſentiments of honour, from which they never deviated in fact,

fact, though they might mistake the proper means of proving it, sounded the alarm, and every one flew to his respective post.

"The commissaries, on their return to the burgh, frankly owned they thought it impossible the garrison could stand an assault. Castriot, indeed, either to support his first opinion, or out of resentment to the Knights, declared the port to be still tenable, and offered to maintain himself in it. La Valette, who very well knew what must happen, accepted this proposal; and Castriot instantly assembled together a number of well-wishers to the cause, who eagerly advanced to be enlisted for this service. The garrison of St. Elmo was apprised that a body of new-raised troops was appointed to take their place; and the following letter was written by the Grand Master: 'Return immediately to the convent, where you will remain in great security, whilst we shall feel infinitely more easy about the preservation of an important fort, on which depends the safety, not only of the island, but of the whole Order.'

"The discontented Knights felt in the severest manner the indifference, indeed the contempt, comprised in these few words. Humbled to the dust at the idea of being succeeded by such troops, and dreading the reproaches they would receive from the whole Order if they permitted such a change to take place, they instantly resolved all to perish sooner than give up their posts to these troops, or abandon them to the Turks. The commandant informed the Grand Master of this resolution, who, from his perfect knowledge of the elevated and delicate sentiments which had ever before distinguished these Knights, expected this event. But, though he had himself excited the emulation and jealousy which he knew it would produce, he determined at first to reject their offers: he therefore wrote, that he should ever prefer a well-disciplined militia to old warriors, who pretended to be themselves the arbiters of their duty, and to judge in what manner they should perform it. The Knights were thunderstruck with this reply; and asking pardon in a most submissive manner, the Grand Master began to soften, and his resentment was at length appeased.

"During these commotions, defensive preparations were continually making against an enemy who neglected nothing towards an attack. A kind of fire-work was invented, which had the greatest effect in the assault afterwards made by the Turks. Hoops, composed of the lightest wood, were first dipped into brandy, then rubbed with boiling oil, and then covered with wool and cotton, soaked in other combustible liquors, and mixed with saltpetre and gun-powder. This preparation being cool, the same process was repeated three several times; and on an assault, when the hoops were on fire, they were taken up with tongs, and thrown into the midst of the battalions. Two or three soldiers frequently got entangled in these flaming hoops, and were in danger of being burned alive if they could not continue to throw themselves immediately into water.

"The Bashaw, ashamed of having remained so long before so insignificant a place, and piqued at the little success which had hitherto attended the Turks, determined on a general assault, which

he commanded in perſon, followed by all his troops, on the 16th of June. During the whole courſe of the night, his artillery had never ceaſed its fire, and the wall was raſed even to the rock on which it was built. The Turks entered the ditch, which they had nearly filled up, to the ſound of warlike muſic; and, on the ſignal of aſſault being given by the firing of a cannon, inſtantly flew, with the moſt determined courage, to the aſſault. They were ſupported by four thouſand archers, or bowmen, who ſhot continually from the trenches at all who appeared on the breach, which was lined by many ranks of Chriſtian ſoldiers. To encourage and ſupport them, a Knight was placed every third man; and in theſe forces conſiſted the whole ſtrength and only hope of the caſtle. Armed with pikes and ſpontoons, theſe noble warriors ſeemed to form a freſh wall, through which the enemy in vain attempted to penetrate; but an encounter ſoon took place; and never ſince the commencement of the ſiege had there been ſo fierce an action. After having ſtood a reciprocal fire, and broken their ſwords and pikes, the Turks and Chriſtians frequently began to grapple; and on theſe occaſions the poniard decided in favour of the ſtrongeſt and moſt ſkilful. The artillery and ſmall ſhot continued firing on each ſide, and both parties threw fire-works among the adverſe troops. The Knights made great uſe of the above mentioned flaming hoops, which, falling in the midſt of the enemy, inevitably burned to death thoſe who were near the ſpot where they fell. The cries of theſe wretches—thoſe of the combatants—the groans of the wounded—the thundering noiſe of the cannon and muſkets—ſpread univerſal terror, without, however, inducing the Turks to retreat, or the Knights to give up an inch of their ground.

"The caſtle of St. Angelo and the Burgh being only divided from Fort St. Elmo by the breadth of the port, every thing that paſſed in this terrible and bloody action might be clearly ſeen from thoſe places. The Knights, and all thoſe who witneſſed ſo furious a combat, were ſo agitated and ſo intereſted in the event, that they appeared as if they themſelves were expoſed to the aſſault: their cries, and the different emotions painted on their countenances, plainly ſhowed the advantages gained, and the loſſes ſuſtained by the garriſon. The Grand Maſter, whoſe undaunted courage would not allow him to remain an idle ſpectator, ordered the batteries at Fort St. Angelo, at the Burgh, and at La Saugle, to fire continually on the beſiegers. He alſo fruſtrated an attempt made by thirty officers of the Turkiſh galleys, to poſſeſs themſelves of two of the weakeſt bulwarks. They had placed ladders at the foot of the parapet, and had mounted without difficulty to the top of the baſtion; but La Valette planted two cannons againſt them, which killed twenty perſons, who firſt made their appearance; and the ten others, terrified at their companions' fate, threw themſelves very quickly into the trenches.

"The Turks were not more ſucceſsful in their attempt on the grand cavalier which ſurmounted the Fort. They employed the whole ſtrength of their artillery for a conſiderable time againſt this enormous

mous maſs of earth, which was ſupported by its own weight: and when they endeavoured to ſcale it, they were vigorouſly repulſed. The Knights, after having ſtood an aſſault of ſix hours, though covered with wounds, ſcorched by the ſun, and exhauſted by ſuch a long defence, had at laſt the conſolation to find that the Turks were the firſt to deſiſt from the attack. The Baſhaw, having loſt more than two thouſand men, was forced to ſound a retreat. The Chriſtians ſhouted for joy; and their ſhouts were re-echoed by the loudeſt acclamations from the inhabitants of the Burgh. This glorious defence, which could ſcarcely be expected from ſo weak a garriſon, muſt be entirely attributed to the generous deſpair which actuated the greateſt number of the Knights; who had, indeed, devoted themſelves to certain death, and owed their conqueſt to a contempt of life, which induced them to ruſh upon the enemy, hoping to revenge their deſtruction by that of the Infidels. Seventeen Knights were killed in the breach; and three hundred ſoldiers either periſhed, or were diſabled. The Grand Maſter ſent a re-inforcement of one hundred and fifty men; and ſo great was the heroiſm and the wiſh to ſacrifice themſelves in the cauſe, that La Valette only made choice of thoſe officers and ſoldiers who voluntarily offered their ſervices on this occaſion.

"The Baſhaw, ſeeing ſo many recruits paſs from the Burgh to the Fort, began to apprehend the ſiege would moſt probably laſt as long as there remained one ſingle Knight on the iſland: he therefore determined to leave no means unemployed, to cut off all communication between theſe places; and, by the advice of his firſt engineer, he unfortunately ſucceeded. Having made a kind of covered-way behind the trench, under the counterſcarp, they continued to paſs through to the ſea-ſhore oppoſite Renelle. This line was guarded by numbers of archers; and by means of theſe works, at which the Turks laboured night and day, the fort was at laſt inveſted, and entirely encloſed on all ſides; ſo that it was impoſſible for any boat to approach without being immediately either ſtopped or ſunk by the enemy. The Turks, having completed this buſineſs, reſolved continually to ſtorm a place which was alone defended by the undaunted courage of three hundred men. On the 21ſt of June they returned in crowds to the aſſault, their whole army being in the trenches, and at the foot of the wall. The Baſhaw, elated by the hopes of carrying the place, did not ſpare his ſoldiers; but he always met with the ſame ſpirited reſiſtance from the beſieged. Three times were the Infidels repulſed, and three times did they re-commence this furious aſſault. Numbers of Knights periſhed; and had not the cloſe of the day put a ſtop to the combat, they would no longer have been in a ſituation to reſiſt the numerous enemies which preſſed upon them on every ſide.

"This little reſpite gave them an opportunity of examining the great loſs they had ſuſtained; and they paſſed the night in liſtening to the groans of the dying, and in dreſſing each other's wounds. The Bailiff de Negropont, L'Amirande, Dumas, and all the principal chiefs, gave every poſſible aſſiſtance to the poor ſoldiers; and thus,

like true hoſpitallers, worthily performed the duties of their profeſſion. Reduced to ſuch a dreadful extremity, they neglected nothing which might contribute to their ſafety, or at leaſt delay their ruin as long as poſſible. They therefore employed an expert ſwimmer to croſs the port, and repreſent the deplorable ſituation of the Fort to the Grand Maſter; who was much leſs ſurpriſed at this afflicting intelligence (which indeed he expected), than moved with compaſſion at the loſs the Order was about to ſuſtain in ſo many valiant Knights. He ſtill endeavoured to contrive ſome method of ſending them relief, and commanded five large boats to be armed, which were preſently crowded by numbers of Knights, all burning with zeal, and inſpired by never-failing courage; but all their efforts were fruitleſs; they found it impoſſible to reach the fort. Thoſe who defended it, having loſt all hope, determined to die like good Chriſtians, and religious Knights. To prepare themſelves for this event, they took the ſacrament during the night; and having tenderly embraced each other, they returned to their poſts, there to die, and to yield up their ſouls to their Maker in the performance of their duty. Thoſe, whoſe wounds prevented their marching, were carried in a chair to the breach, and, with their ſwords graſped in both hands, waited with heroical firmneſs the arrival of thoſe enemies they were incapable of ſeeking.

"The Turks began the aſſault at day-break, and ſhouted with the aſſurance of a victory which could now no longer be diſputed; but the Chriſtian ſoldiers ſtill defended themſelves with invincible reſolution; and the certainty of dying with the Knights, ſeemed to inſpire them with an equal degree of courage. Some threw ſtones and fire-works, whilſt others proudly advanced towards the enemy, whom they approached with the boldneſs of conquerors. Even thoſe who were unable to ſtand, never ceaſed firing their muſkets. But, after having ſtood the aſſault four hours, ſixty men only remained to defend the breach; but theſe heroes proved themſelves more than mortal; and, nobly deſpiſing death, ſtill inſpired their enemies with terror. L'Amirande, finding this poſt as on the point of being forced, called to his aſſiſtance ſome ſoldiers, who, till that moment, had maintained their place on the cavalier which had been made before the fort.

"When the Baſhaw perceived the breach thus re-inforced, he immediately put a ſtop to the aſſault. As if diſheartened by ſuch an obſtinate reſiſtance, he pretended to retreat, but only with the view of ſending his Janiſſaries to take poſſeſſion of the cavalier which had juſt been abandoned, and, at the ſame time, to ſeize on the ſuperior poſts of the breach, from which the Fort might plainly be perceived.

"The beſieged took advantage of this reſpite, to bind up their wounds; not with the idea of ſaving the remnant of a miſerable exiſtence, but to give them ſtrength to continue the combat a ſhort time longer. At eleven in the morning the Turks returned to the aſſault with redoubled fury; and the Janiſſaries on the top of the cavalier, together with thoſe poſted in other parts, ſeemed to make choice

choice of those they wished to destroy. Most of the Knights were killed by the enemy's fire; and the few remaining soldiers, overpowered by numbers, perished in the breach. This terrible assault ceased at last, merely for want of combatants; not one Knight being left alive.

"The Bashaw entered the Fort; and struck by the insignificance of the place, rightly judged that the conquest of the Burgh could not be effected without much difficulty. 'What resistance,' exclaimed he, 'may we not expect from the parent, when the child, small as it is, has cost us our bravest soldiers?' It is, indeed, well attested that the Turks lost eight thousand men at this siege; but alas! the loss of the order was much more essential; three hundred Knights, and more than thirteen hundred soldiers, having perished on this occasion.

"Mustapha, who was naturally cruel, wishing to revenge the death of his troops, and at the same time intimidate the Knights at the Burgh, and in the other fortresses, commanded search to be made among the slain for all the Knights; whose breasts he ordered to be opened, not even sparing those who still breathed, though confounded with the dead; and having torn out their hearts, he, with unexampled barbarity, and as an insult to the sign of our salvation, constantly worn by the Knights, had their bodies cut in the shape of a cross; then covering them with their *soubreveste*, and fastening them to planks, he commanded them to be thrown into the sea; hoping, as was the case, that the tide would bear them to the Castle St. Angelo, and towards the Burgh.

"So cruel, so affecting a spectacle, drew tears from the eyes of La Valette: but his affliction being succeeded by the justest indignation, he, by way of reprisal, and to teach the Bashaw not to make war like a common executioner, ordered all the prisoners to be immediately put to death; and, loading cannon with their still bleeding heads, fired them into the enemy's camp."—Vol. ii. p. 79—88.

In that part of the work which professes to give a particular account of the circumstances which preceded and attended the capture of Malta by the French, and its conquest by the English, we have been greatly disappointed. No new light is thrown on the subject. We knew before that a part of the Knights themselves, and a considerable portion of the people of Malta, had been seized with the revolutionary mania, and that the success of the sudden and unexpected attack by Bonaparte was thereby greatly facilitated. We knew also that the French had given them reason bitterly to repent of their conduct. The following extract proves the French to be greater barbarians even than the Turks:

"No sooner were the French become masters of Malta, than they established all the laws of the Directory, and formed a municipality and a provincial government. The commander De Ransijat, was appointed president of this new administration: under the com-

mand, however, of the commiſſary of the Directory; whom he ſervilely obeyed, and whoſe yoke was very different, and much heavier to bear, than the one this perjured knight had ſo lately thrown off. Every thing in the public buildings which bore the ſtamp of nobility, or recalled to mind the celebrated exploits performed by illuſtrious chiefs, was broken and deſtroyed. Theſe new Goths and Vandals likewiſe threw down with impious hands the buſts of thoſe heroes who had graced the annals of chivalry, and which were placed on different elevated ſpots. It will appear ſcarcely credible to poſterity, that ſuch ravages ſhould take place in the preſence of an army which contained more than two hundred literati and artiſts; and whoſe principal object, according to all appearance, was to make (and that in the moſt ſolemn manner) a kind of honourable amends to the arts and ſciences, by going into a country where they formerly flouriſhed, and by endeavouring to draw forth from obſcurity thoſe precious monuments of antiquity, which an ignorant and ſuperſtitious people had permitted to remain concealed from the public eye; and by theſe means they hoped to replace in their own country, what had been ſo wickedly and ſo barbarouſly deſtroyed. In a very few days, the arms of the Order, together with thoſe of the principal chiefs, were effaced not only in the different inns, but in the palace of the Grand Maſter, himſelf being preſent on the occaſion. Such an outrage as this, was not even committed by the Muſſulmen at Rhodes; where honourable marks ſtill remain of the reſidence of the Knights of St. John of Jeruſalem in that iſland."—Vol. iii. p. 99.

We are totally at a loſs to comprehend our author's meaning in the following paſſage:

"Compariſons may, perhaps, be made on this occaſion, between L'Iſle Adam and Hompeſch, Solyman and Bonaparte; but I greatly fear the misfortunes and ſucceſs of the latter would be but too much eclipſed by the glorious conduct and conqueſts of the former."

It appears that the French garriſon, commanded by General Vaubois, ſuſtained the hardſhips produced by the blockade of the Engliſh with a great and perſevering fortitude. Meat roſe to the price of 7 *s.* 2*d.* per lb.; ſugar 1 *l.* 16*s.* 8*d.* per lb.; coffee 2 *l.* 8*s.* 4*d.* per lb.; a rabbit 9*s.* 2*d.*; an egg 8*d.*; a rat, according to its ſize, from 1 *s.* to 1*s.* 7*d.* Large rats, eſpecially thoſe found in the bake-houſes, were extremely dear, and in much eſtimation. Almoſt all the dogs and cats in the city had been killed and eaten, and were, conſequently, exceedingly ſcarce and dear. Aſſes, mules, and horſes, had experienced the ſame fate; except, indeed, a few belonging to the French, which were abſolutely neceſſary for the ſervice of the garriſon. Among the inſtances of dearneſs, our author mentions wine at 2*s.* 6*d.* and 3*s.* 4*d.* a bottle: in England, we

we ſhould be glad to buy it at ſuch prices. Amidſt all this diſtreſs, true French levity ſhone conſpicuous: a company of comedians was maintained as long as poſſible; but abſolute want of caſh at length compelled the governor to diſmiſs them. Their place was inſtantly ſupplied by amateurs, and the theatre was attended as much as before. At length, however, the ſituation of the inhabitants of La Valette became ſo diſaſtrous, and ſuch were the effects of poverty, diſeaſe, and frequent emigration, that, of forty thouſand inhabitants who were there in September 1798, only ſeven thouſand five hundred remained in March 1800. *So ſmall a number gave no further cauſe of alarm to the government; and they were, therefore, allowed to make uſe of bells in their churches, which had been ſtrictly forbidden ever ſince the diſcovery of the intended inſurrection.* It is impoſſible, ſays our author, to deſcribe the happineſs of the people on this occaſion; their joy, indeed, was as great as if they had received the moſt ſignal favour, and they appeared for a moment to have baniſhed from their remembrance the idea of all their ſufferings. They flew in crowds to the different churches, and invoked the God of mercy with unequalled fervour. Their confidence in his goodneſs, and their reſignation in ſupporting whatever evils he thought proper to inflict on them, were ſuch as could not fail to affect the moſt incredulous ſpectator.

Our author treats very briefly of the occupation of Malta by the Engliſh; he laments the fate of the inhabitants in being deprived of the government of the Knights, and the great expenditure which their foreign revenues enabled them to make in the iſland. He hints to them pretty clearly, that if they continue in the power of Great Britain, they muſt furniſh ſailors for its navy, and pay a proportion of its enormous taxation. He recommends moſt ſtrongly to the powers of Europe to reſtore the Order to its ſeat, and to its poſſeſſions, being firmly perſuaded that no other power can ſo well ſecure the Mediterranean from the piracy of the Mahometans.

"Let no one imagine the utility of the Order of Malta to be merely temporal and partial; it is, on the contrary, both conſtant and general: conſtant, becauſe the Infidels who inhabit the coaſt of the Mediterranean, intereſt themſelves very little about commerce, the greateſt part of them ſubſiſting by piracy, conſequently never are at peace at one and the ſame time with all Chriſtian princes; and general, ſince it does not merely confine itſelf to protecting the countries in which its poſſeſſions are ſituated, ſuch as Spain, Sicily, and Italy; but is equally attentive to the intereſts of America, Ruſſia, Sweden, Pruſſia, &c. Theſe countries may, indeed, be ſaid to reap ſtill greater advantages from its protection: ſince ſome months muſt neceſſarily elapſe, before it can poſſibly be known

at Philadelphia, Peterſburgh, Stockholm, and Berlin, that the Beys of Tunis and Algiers have declared war; during which time, without the aſſiſtance of Malta, the corſairs would ſeize on the merchantmen of theſe powers with impunity.

"The Engliſh and French men of war, in honour bound to keep treaties with their allies, which the barbarians laugh at and break at pleaſure, are frequently obliged to remain inactive ſpectators of the capture of theſe veſſels, and the cruelty exerciſed on their miſerable crews: whilſt Malta, on the contrary, no ſooner receives intelligence of the appearance of a corſair, than veſſels are inſtantly diſpatched in purſuit; and if they come up to her, they ſeize on all the prizes ſhe has taken, and give liberty to the ſlaves. The American, Ruſſian, Swediſh, and Pruſſian merchantmen are equally aſſured of the protection of the Order. This, indeed, is granted them as a matter of right: but it has not even been refuſed to its moſt cruel perſecutors; whoſe merchantmen have been retaken by the Knights, and reſtored to their owners, and the crew releaſed from ſlavery."—Vol. iii. p. 165—166.

M. de Boiſgelin concludes by an affecting appeal to his brethren the exiled Knights, to bear in mind the virtues of the founders of their Order, and not to permit their time of baniſhment to be barren of utility:

"Let the ſame men, equally remarkable as warriors and hoſpitallers, once more dedicate themſelves to the ſervice of the poor and ſick, and, following the example of Gerard their original founder, erect new hoſpitals in the Chriſtian world. And, oh! may the zeal with which they ſerve thoſe who need relief, touch the heart of the moſt obſtinate unbeliever; and the fame of their charity inſpire thoſe of another creed with ſentiments of eſteem and admiration! Be perſuaded, my brethren, that it is to the memory of your hoſpitable virtues, ſtill more than to that of your military exploits, that you owe the diſtinguiſhed protection of one of the moſt powerful Sovereigns in Europe.

"Why, then, let me aſk, in a country where we have reaped the fruits of an enlightened toleration, and where the moſt philanthropical inſtitutions abound—why may we not unite ourſelves in a body, and at leaſt have the ſweet conſolation, in our misfortunes, of offering, as in the original houſes of the Order, an aſylum to the poor and ſick of all countries and religions? Thus would the benefactions we have received from a magnanimous prince, and a generous nation, be employed in a manner worthy of ourſelves, and of the motives which procured them for us.

"In thoſe happy times, when the hoſpitals of Malta were thrown open for the relief of ſuffering humanity, did it ever occur to a member of the Order, to queſtion thoſe who preſented themſelves at the gates, with reſpect to the country they inhabited, or the God whom they ſerved? No; they, on the contrary, haſtened to aſſure the unfortunate ſufferer that the God of mercy and charity was the Deity they adored; that God, who taught his diſciples, that, the whole univerſe

univerſe being the work of his all-powerful hand, its inhabitants were equally his children, and, as ſuch, indiſcriminately entitled to every aſſiſtance and conſolation, during their reſidence in this tranſitory world of tears and miſery, wherein it was his good pleaſure to place them.

" To you, ſeamen, of different nations, I may more particularly addreſs myſelf; ſince to you, the lazzarettoes and infirmaries of Malta have conſtantly been open. Say, then, the treaſures you truſted to their care, were they not always faithfully reſtored? Was any recompence ever demanded for the moſt unremitted attendance? The knights themſelves, whilſt preſenting you the bitter draught which was to reſtore you to health, and which they endeavoured to ſoften by the tendereſt attentions; did they, I ſay, notwithſtanding the difference of your faith, and the ardent deſire they muſt naturally feel to convert you to their own, ever diſturb the dying moments of thoſe their pious care could not reſtore? No! the members of the Greek and Latin church received, on their death-bed, all thoſe ſpiritual conſolations their conſciences required. The muſſulman himſelf, in the laſt moments of his exiſtence, was equally permitted to conſult the book of his prophet; and thoſe of that ſect were allowed the free uſe of an encloſure, which was as much reſpected as if it were ſituated in the moſques at Mecca and Medina.

" If, then, there exiſts no country wherein the knights of Malta may not reclaim ſome unhappy being reſtored to life and liberty by their charitable care; may they equally, in whatſoever nation they fix their reſidence, ſtill continue to practiſe that diſtinguiſhed benevolence, for which they have ever been ſo juſtly renowned! and may theſe fame nations have no other cauſe of regret than that Malta had ſo long deprived them of ſuch valuable members of ſociety!"—Vol. III. p. 169—171.

---

ART. CLXII. *Remarks on Michaelis's Introduction to the New Teſtament. Vols. III. IV. Tranſlated by the Rev. Herbert Marſh, and augmented with Notes. By way of Caution to Students in Divinity*, 8vo. pp. 43; price 1s. 6d. White, &c. London. 1802.

ART. CLXIII. *Letters to the Anonymous Author of Remarks on Michaelis and his Commentator, relating eſpecially to the Diſſertation on the Origin and Compoſition of our three firſt Canonical Goſpels. By Herbert Marſh, B. D. F. R. S. Fellow of St. John's College, Cambridge*, 8vo. pp. 39; price 1s. Rivingtons, London, 1802.

THE firſt three volumes of the tranſlation of Michaelis, enriched with the copious and learned annotations of Mr. Marſh, were publiſhed ſome years before the cloſe of the laſt century. The concluding part of this valuable work made its

its appearance within the time to which we have propoſed to extend our critical inquiries. But as the greater part of theſe three volumes was only a continuation of a work long publiſhed, and well known to the learned world, it did not ſeem to call upon us for any particular notice. One part, however, being wholly original, and alſo printed ſeparately, offered itſelf to our attention, as coming ſtrictly within the bounds which we had preſcribed to ourſelves. We mean the Diſſertation on the Origin and Compoſition of the three firſt Canonical Goſpels, which is contained in the fifth volume of the tranſlation of Michaelis, and occupies a ſpace of no leſs than 243 pages.

To this elaborate and ingenious treatiſe we ſhould have allotted a ſeparate article, had it not given riſe to a long and ſubtle controverſy, which is ſtill ſubſiſting. As our attention muſt neceſſarily be drawn to this diſpute, and as the merits of the Diſſertation cannot but be ſhewn in the courſe of ſo many attacks and vindications, it will be ſufficient, if we give ſuch an account of the hypotheſis in queſtion as may enable our readers to accompany us with ſatisfaction through the ſubſequent publications on the ſame ſubject. One attack from the anonymous writer, together with the anſwer of his learned antagoniſt, will furniſh ample materials for an occaſional article, till the weapons in the hands of the reſpective combatants ſhall appear to be exhauſted.

To begin with the Diſſertation:—

All readers of the three firſt Canonical Goſpels in the original muſt be aware that there is not only a conſiderable reſemblance of ſubject, but very often an identity of expreſſion in them. Scholars, who have thus read them with ſome degree of attention, have long been ſatisfied that this reſemblance and identity cannot have been the effect of accident. The writers muſt either have copied from each other, or drawn from a common ſource. To diſcover which of theſe two cauſes produced the effects in queſtion, and to what extent it has operated, many divines have of late examined theſe important books with moſt ſcrupulous care; particularly ſome divines in Germany, where theology has been cultivated with uncommon labour and acuteneſs. We ſhall not, however, enumerate the names of thoſe who have taken a part in this grave and difficult diſcuſſion. They are fully repreſented by Mr. Marſh, who has ſet forth their opinions with candour, and controverted them with ſucceſs. Our learned and acute countryman, purſuing his inquiries by the ſame road, though perhaps with ſtill more patience and accuracy of inveſtigation, arrived at a different concluſion. He firſt endeavoured

to

to aſcertain, with preciſion, what the phenomena really were; and then applied the ſeveral hypotheſes of preceding writers, in order to explain them. He ſoon found that none of them would ſtand the teſt of actual experiment. It was therefore evident, that they muſt be all erroneous. At length, as former trials had proved ineffectual, and no ſatisfaction had yet been given upon this very important queſtion, Mr. Marſh determined, if poſſible, to diſcover a clue to the labyrinth, in which ſo many able critics had been bewildered. His labour and acuteneſs were in the end rewarded with the gratification of thinking that the truth was no longer concealed. According to his ſtatement, which is full and explicit (though neceſſarily extended to a conſiderable length), the various difficulties, which have long perplexed ſo many reflecting minds, are completely removed. Whether or no his ſtatement be accurate, and his concluſion well-founded, is, or ought to be, the main, if not only, queſtion in the controverſy to which they have given occaſion. Conſequently this point may be beſt aſcertained, when we have thoroughly weighed all the arguments *pro* and *con*. At preſent, we ſhall endeavour to ſhew, as clearly as we can, the manner in which Mr. M. has propoſed to ſolve theſe difficulties. In order to do this, we muſt firſt make our readers acquainted with the notation which he has adopted, in his deſcription of the phenomena which ariſe from a minute compariſon of the three firſt Goſpels.

Statements of the parallel and coincident paſſages in theſe Goſpels, are arranged in ſections, according to a mode adopted by Eichhorn, and theſe ſections are forty-two in number.

Having completed this moſt laborious, and, as it ſeems, accurate ſcrutiny, Mr. Marſh found it neceſſary, for the ſake of brevity and perſpicuity, to adopt the following abbreviations:

"Let ℵ denote all thoſe parts of the xlii general ſections, which are contained in all three Evangeliſts.

"Let α denote the additions made to ℵ in the Goſpels of St. Matthew and St. Mark, but not in that of St. Luke.

"β the additions made to ℵ in the Goſpels of St. Mark and St. Luke, but not in that of St. Matthew.

"γ the additions made to ℵ in the Goſpels of St. Matthew and St. Luke, but not in that of St. Mark.

"A whole ſections found in the Goſpels of St. Matthew and St. Mark, but not in that of St. Luke.

"B whole ſections found in the Goſpels of St. Mark and St. Luke, but not in that of St. Matthew.

"Γ whole ſections found in the Goſpels of St. Matthew and St. Luke, but not in that of St. Mark.

"St.

" St. Matthew's Goſpel then contains ℵ + α + γ + A + Γ;
" St. Mark's Goſpel - - - - - - ℵ + α + ζ + A + B;
" St. Luke's Goſpel - - - - - - ℵ + β + γ + B + Γ;
" beſide thoſe parts which each Evangeliſt
" has peculiar to himſelf."
Diſſertation, p. 148.

We cannot enter into a detail of the phenomena. It would exceed our limits to tranſcribe them; and every one, to whom the queſtion is intereſting, ought to peruſe the whole Diſſertation. It is our duty to make ſuch an abſtract, as may render ſome material parts of the ſubſequent controverſy intelligible. We therefore lay before our readers the hypotheſis in Mr. Marſh's own words, and ſhall then proceed to abridge an explanation, into which he enters concerning it.

Mr. Marſh's hypotheſis.*

" St. Matthew, St. Mark, and St. Luke, all three, uſed copies of the common Hebrew document ℵ: the materials of which, St. Matthew, who wrote in Hebrew, retained in the language in which he found them, but St. Mark and St. Luke tranſlated them into Greek. They had no knowledge of each other's Goſpels; but St. Mark and St. Luke, beſide their copies of the Hebrew document ℵ, uſed a Greek tranſlation of it, which had been made before any of the additions α, β, &c. had been inſerted. Laſtly, as the Goſpels of St. Mark and St. Luke contain Greek tranſlations of Hebrew materials which were incorporated into St. Matthew's Hebrew Goſpel, the perſon, who tranſlated St. Matthew's Hebrew Goſpel into Greek, frequently derived aſſiſtance from the Goſpel of St. Mark, where St. Mark had matter in common with St. Matthew: and in thoſe places, but in thoſe places only, where St. Mark had no matter in common with St. Matthew, he had frequently recourſe to St. Luke's Goſpel." p. 195.

Mr. Marſh then proceeds to explain himſelf more fully upon the different aſſumptions of his hypotheſis: and firſt of the Hebrew document ℵ he ſays:

I. "Several years before any of our Canonical Goſpels were compoſed, a ſhort narrative was drawn up, containing the principal tranſactions of Jeſus Chriſt, from his baptiſm to his death: which narrative we denote by ℵ. It muſt not be conſidered as a finiſhed hiſtory, but as a document containing only materials for a hiſtory: and as thoſe materials were probably not all communicated at the ſame time, we muſt ſuppoſe that they were not all placed in exact chronological order. It was written, as may be reaſonably expected, in the native language of the Jews of Jeruſalem, that is, in Chaldee

* " The following form relates only to the Hebrew document, which was uſed by all three Evangeliſts. But beſides this common document, there was another, uſed only by St. Matthew and St. Luke, of which more will be ſaid hereafter." Diſſertation, p. 195.

Chaldee intermixed with ancient Hebrew words: but as the fathers give to this dialect the name of Hebrew, as well as to the language in which the Old Testament is written, and the use of the term "Hebrew" in this sense, when it is properly explained, will create no confusion, we may say that the narrative ℵ was written in Hebrew.

"As no persons were so well qualified to give an account of Christ's transactions, as they who had constantly attended him, and the ancient fathers speak of a "Gospel according to the Apostles," and of "Memoirs of the Apostles*," we may suppose, without violating the rules of probability, that this document ℵ was drawn up from communications made by the apostles, and therefore that it was not only a work of good authority, but a work which was worthy of furnishing materials to any one of the apostles, who had formed a resolution of writing a more complete history. I would not, however, convert either the Memoirs of the Apostles, or the Gospel according to the Apostles, or the Gospel according to the Hebrews (if this was a different work), as they existed in a later age, into the assumed Hebrew document ℵ, which is to be considered only as the basis of these, as well as of other Gospels." p. 196.

II. Mr. Marsh proceeds to observe in the next place:

"As the document ℵ was written in Hebrew, and was therefore unintelligible to the Greek christians, it was soon translated into Greek. This Greek translation, which I suppose to have been made before the text of ℵ had been augmented by any additions $\alpha$, $\beta$, &c. may be denoted by $\overline{\aleph}$."

III. "In process of time, as new communications from the apostles and other eye-witnesses brought to light either additional circumstances relative to transactions already recorded in ℵ, or transactions which had been left wholly unnoticed, those persons who possessed copies of ℵ, added in their manuscripts such additional circumstances and transactions; and these additions, in subsequent copies, were inserted in the text. The additions of the former kind have been denoted above by $\alpha, \beta, \gamma$: those of the latter kind by A, B, $\Gamma^1$.† We may suppose then, that in one copy the additions $\alpha$ + A, were made; in another copy, $\beta$ + B: that in a third copy these additions were united; and, lastly, that the first and the second copies were, each of them, further augmented by the additions $\gamma$ and $\Gamma^1$."—pp. 199, 200.

By one more short quotation from Mr. Marsh, we trust we shall be enabled to pave the way sufficiently for an accurate examina-

"* Ἀπομνημονεύματα τῶν Ἀποστόλων. By this name Justin Martyr calls the work from which he cites passages relative to Christ's history: and he says expressly of it, ὑπὸ τῶν Ἀποστόλων καὶ τῶν ἐκείνοις παρακολουθησάντων συντετάχθαι. Dialog. cum Tryphone, p. 331, ed. Colon."

"† $\Gamma^1$ denotes those sections which St. Matthew and St. Luke have in the same order; $\Gamma^2$ those which they have in a different order."

examination of the important controverſy to which his ſcheme has given occaſion. It muſt once for all be remarked, that we do not pretend to lay before our readers all the particulars of his hypotheſis, and ſtill leſs the arguments and proofs by which he has defended it. It is ſufficient for us if we refreſh the memories of thoſe who *have* attended to the ſubject, and lay before thoſe who *have not*, ſuch information as may enable them to follow us, without difficulty, in our obſervations upon the ſeveral tracts, produced with ſo much zeal, and repelled with ſo much ſkill.

"IV. In addition to the document ℵ, which contained a ſeries of *facts*, another document was drawn up, containing a collection of *precepts*, *parables*, and *diſcourſes*, which had been delivered by Chriſt at different times, and on different occaſions. In this collection, though many of the facts were noted, which gave riſe to thoſe precepts, parables, and diſcourſes, no regard was paid to chronological order. It was not common to all three Evangeliſts, for it was uſed only by St. Matthew and St. Luke: and theſe two Evangeliſts had not the ſame, but different copies of it; St. Matthew's copy containing ſome things which were not in St. Luke's, and St. Luke's copy ſome things which were not in St. Matthew's. From this ſupplemental document (or Γνωμολογια) which may be denoted by ב, were derived the ſections $\Gamma^2$." p. 202.

The only remark we now feel it neceſſary to add, is, that Mr. Marſh has anxiouſly guarded his hypotheſis from the objections that might have been urged againſt it as interfering with the doctrine of Inſpiration; and he ſtrenuouſly contends, that, if adopted, it will add weight to the cauſe of truth, and increaſe the evidence already exiſting for the authenticity and credibility of the Goſpels.

Here, however, Mr. Marſh and his anonymous antagoniſt are at iſſue. The latter evidently takes alarm at the evils which may ariſe from a ſpirit of conjecture; and he ſets out with declaring, that critical inveſtigations into the Holy Scriptures, however commendable to a certain extent, may eaſily be carried too far; "that they are liable to ſome abuſe, and may be attended with ſome danger. They are ſo," (proceeds he,) "if we ſuffer the mind to be too much led away with them, and to be drawn off from greater objects; an error which it is always apt to incur from being enamoured of its own preſent purſuits, and wholly engroſſed by them. Let us conſider that the general perfection and authority of the Scriptures depend upon other arguments, and ſtand, I truſt, upon ſo firm a baſis, as not to be ſhaken, though multitudes of ſuch little circumſtances remain unaccounted for. It is ſatisfactory to the divine and the ſcholar to clear them up; but, if we ſuffer

ſuffer embarraſſments ariſing from hence ſo to dwell upon our minds, as to teach us to think leſs reverently of the ſacred books than before, I think I may venture to ſay, that we raiſe them above their proper level. This would be to make the main fortreſs to depend upon the finiſhing or decoration of ſome of the outworks." Remarks, p. 3.

The writer then proceeds to inſtance ſome parts in the works of Michaelis which he thinks objectionable, eſpecially his deſire to abandon the inſpiration of St. Luke and St. Mark. In treating this ſubject, he enters into ſome criticiſms upon the word παρηκολουθηκώς, (Luke i. 3.) which, he obſerves, "in its literal ſenſe, certainly means the being preſent with, or accompanying a perſon or things." After quoting ſome paſſages, which he alſo mentions Raphelius as citing, he adds, "The ſenſe which it has in other places of the New Teſtament, though under a different application, comes near to this.—I cannot take it, therefore, to denote leſs than ſome degree of *perſonal knowledge* in St. Luke." p. 19.

This complaint, however, againſt Michaelis, would probably not have ſeen the light, had not his commentator produced a Diſſertation upon the Origin of the three firſt Goſpels.—The anonymous writer had before declared this to be "one of the moſt exceptionable parts:" (p. 7:) and he prefaces his regular attack upon it by declaring, that "as the hypotheſis of Michaelis tended to degrade one or two of the Evangeliſts, this" (of Mr. Marſh) "tends to degrade all three." Let us, however, inquire upon what particular points the proofs of this aſſertion turn, and in what manner the objections are expreſſed. If the writer be accurate in his ſtatement, that ſuch can, by any fair reaſoning, or even ſhadow of proof, be conſidered the tendency of Mr. Marſh's hypotheſis, he has rendered a moſt important ſervice to literature and to religion by thus ſtepping forward, and expoſing to public view the dangers which lie concealed under ſo much learning and ingenuity.

"From a minute analyſis of any work it is not difficult" (ſays the anonymous aſſailant) "to frame an hypotheſis which ſhall ſuit all the particulars. It is like framing a prophecy after the event. But this is not ſufficient. It is alſo neceſſary that the hypotheſis ſhould be probable and unexceptionable in itſelf; that it ſhould be conſiſtent throughout; and, if it lead to the calling to light any written work unknown before, that there be ſome evidence in fact of the work's having once exiſted; eſpecially in a caſe where it is extremely improbable that it ſhould be totally loſt, and unknown for ages, if it had once actually exiſted. The author himſelf maintains that his hypotheſis is a very ſimple one: which aſſertion ſeems unaccountable, except from the fondneſs of the parent to the child.

He

He ſuppoſes, 1ſt, That there exiſted a common Hebrew document. 2dly, That this original document, before it had received any additions, was tranſlated into Greek. 3dly, That the original afterwards received additions of two ſeveral kinds; ſo as to form two copies, each having additional circumſtances and additional tranſactions, differing from thoſe of the other. 4thly, That farther additions were made, and involved with the former, ſo as to form three different copies, the originals of the three goſpels of St. Matthew, St. Luke, and St. Mark. I abbreviate this, according to the author's own table of the genealogy of theſe tranſcripts, as he calls it, (being in truth a long and difficult pedigree,) for the reader muſt ſee that it might be drawn out into many more articles, if every ſtep of the proceſs were to be ſtated ſeparately. But we have not yet done; for, 5thly, Another ſupplemental Hebrew document (Γωμολογία) muſt be ſuppoſed, which was common to two of the evangeliſts, but was firſt divided into two different copies. 6thly, and laſtly, The goſpel of St. Matthew, which we now have, was a tranſlation from the original, with inſertions from thoſe of St. Mark and St. Luke; at the diſtance, if I reckon right, of ſix ſteps from the original document*. I leave the reader after this recital, which I truſt is not in the leaſt exaggerated, to his own judgment of the *ſimplicity* of the hypotheſis.

"Meanwhile, under what character are our divine evangeliſts now repreſented? They are become the mere copiers of copyiſts, the compilers from former compilations, from a farrago of goſpels, or parts of goſpels, of unknown authority every one of them. Where are now the four goſpels of Origen, ἃ καὶ μόνα ἀναντίῤῥητά ἐστιν ἐν τῇ ὑπὸ τον οὐρανὸν ἐκκλησίᾳ τῷ Θεοῦ· to which moſt certainly the chriſtian church has ſet its ſeal from the beginning, as original authentic documents, the charter of its foundation. The author maintains that his hypotheſis is perfectly conſiſtent with divine inſpiration†. How this can be, he afterwards attempts to explain: not ſatisfactorily in my judgment. It muſt indeed be a very low degree of inſpiration. The Holy Spirit is reduced to a very ſervile taſk in ſuperintending the labours of ſuch copiers and compilers. It can ſcarcely be ſaid, as our Saviour promiſed, to teach them all things, and bring all things to their remembrance, when all is copied and tranſcribed. I grant that it might not always ſuperſede the uſe of their faculties as original writers, but he has not now left it where to ſet its foot. He adds, that it is no ground of objection‡ 'that poſitive teſtimony cannot be alleged in favour of every part, and that it is ſufficient that no part is contradicted by poſitive teſtimony.' I deny the poſition, that teſtimony can be

---

" * Six in the leaſt in the direct line; five others are collaterally neceſſary, or an account of the other goſpels, eleven in all at the leaſt."

" † Chap xv. p. 210."

" ‡ Page 211."

alleged

alleged for any part*; and it cannot be expected that the exiſtence of that, no part of which was ever known or ſuſpected to exiſt before the preſent day, ſhould be contradicted by poſitive teſtimony." pp. 23, &c.

From this ſpecimen, our readers may aſcertain the cauſe and mode of the attack which has, probably contrary to the expectation and wiſhes of both writers, led to a long and fierce diſpute. We have no ſcruple in acknowledging that to us there appears throughout this pamphlet more declamation than argument. The author ſhews very evidently that he is alarmed at the hypotheſis; and he appears really and honeſtly anxious to guard young and injudicious readers from the conſequences which he thinks it capable of producing. But he has not ſtated very clearly what foundation there was for his alarm; nor has he pointed out in what way the conſequences, which he is ſo anxious to deprecate, may be likely to ariſe. In order to warrant his attack, or at leaſt to ſupport it, he ſhould have proved that Mr. Marſh was incorrect in his ſtatements of the evidence for the exiſtence of his phenomena; that the phenomena themſelves did not juſtify ſuch an hypotheſis; that the hypotheſis itſelf was inconſiſtent with ſome incontrovertible fact; or that it did not contain a complete ſolution of the alleged difficulties. Theſe were the points which he ſhould have *endeavoured at leaſt* to ſubſtantiate. But, inſtead of laying a regular ſiege, ſtorming the outworks, and reducing the enemy to a ſurrender, he ſeems to have contented himſelf with firing his cannon at a great diſtance, in order to inform the neighbourhood of the exiſtence of an enemy. Whether he has not taken ſuch an incautious poſition, as to lay open his own works, and in his turn expoſe himſelf to the danger of a defeat, will be more fully ſhewn when we enter upon the reply of his adverſary.—We muſt now place before our readers another extract from the "Remarks." Becauſe, although the ſubject of which it treats be not, in the firſt inſtance, connected with the main queſtion at iſſue, yet it has conſtituted one of the main topics in the ſubſequent publications. We have to expreſs our ſincere regret that the charge which it contains has been expreſſed with ſo much indiſcreet warmth, as to ſupply an apology (if any apology can be ſupplied for ſentiments or language of an unchriſtian nature) for the violence with which the charge has been repelled.

* "Page 210. The only part which he wiſhes to aſſign is, that St. "Matthew wrote his goſpel in Hebrew; which is no proper part of "this hypotheſis."

" Our author, aware of this defect in the total want of testimony in his favour, and in the counter-evidence to be derived from the silence of all antiquity on the subject, has endeavoured to fabricate to himself some little matter of confirmation of his hypothesis. But here I am concerned to say, that, on examining his authorities, I found a want of sincerity, or correctness, which I should not have expected in so learned and respectable a writer. He quotes, first, the τῶν δώδεκα ἐναγγελίων, or *secundum Apostolos*, as mentioned by Origen, St. Jerom, and Theophylact: but he neglects to acquaint the reader, that they all quote it as a spurious work, and attribute no authority to it. And, if we may judge from the fragments now preserved, it appears to have been both spurious and fabulous*; not therefore " a work of good authority," nor " worthy of furnishing materials to any one of the apostles†." He quotes next, a supposed work, called ἀπομνημονεύματα τῶν Ἀποστόλων‡: and adds, that by this name Justin Martyr calls the work, from which he cites passages relative to Christ's history; saying also expressly of it, ὑπὸ τῶν Ἀποστόλων καὶ τῶν ἐκείνοις παρακολουθησάντων συντετάχθαι§. Here it is that there is chief cause of complaint. The reader will be surprised when I tell him that by this title Justin Martyr means the four gospels now extant, and that he has expressly explained himself to that purpose‖. I will give his words:—Οἱ γὰρ Ἀπόστολοι ἐν τοῖς γενομένοις ὑπ' αὐτῶν ἀπομνημονεύμασιν, ἃ καλεῖται ἐναγγέλια, οὕτως παρέδωκαν. And he proceeds to quote the words of Christ in instituting the sacrament; as we have them now¶. Again, he quotes the same work as giving Christ the title of the Son of God. Again, from the same, υἱὸν Θεοῦ ἑαυτὸν εἶπεν, καταβὰς περιπατείτω, σωσάτω αὐτὸν ὁ Θεός· plainly giving the substance of the words of St. Matthew and St. Luke, as quoting from memory**."—p.28.

After quoting other instances in defence of his assertion, that the writings alluded to by Justin Martyr were no other than our gospels, he sums up his argument thus:

" In short there can be no doubt but that he means the four gospels of the New Testament. In which case the argument turns against our author; for it also follows that Justin Martyr knew of no other work of that title, nor even of the same description. And we are now speaking, let it be remembered, of an author of the second century, who was likely to receive, through very few steps, any thing known to the first christians††. There arises, there-

" * See Jones on the Canon, p. 2. ch. 29." " † P. 197."
" ‡ Note, p. 197." " § Just. Mart. p. 331. Marg. edit. Thirl."
" ‖ Apol. 1. p. 94." " ¶ Dial. cum Tryph. P. 2. p. 327."
" ** Ibid. p. 328. Luk. xxiii. 35. Matt, xxvii. 42, 43."
" †† Irenæus concurs, and has a chapter on this very subject. Lib. iii. Cont. Hær. c. 11.—Neque autem plura numero quam hæc sunt, neque rursus pauciora capit esse evangelia. Et infra, Vani omnes et indocti et insuper audaces, qui frustrantur speciem Evangelii, et vel plures quam dictæ sunt vel etiam pauciores inferunt personas Evangelii,"

fore,

fore, from hence a very ſtrong preſumption, that they had no ſuſpicion of the exiſtence of any authentic document concerning Chriſt, prior to thoſe which had then taken the name they now bear, ἐυαγγέλια. It is not therefore, I think, too much to ſay, that the hypotheſis is contradictory to all hiſtory; as well as derogatory from the authority attributed to the evangeliſts, in all ages, as original writers."—p. 30.

We have before hinted our opinion that, in many parts of this preliminary attack at leaſt, the learned writer is engaged in a ſpecies of *ſkiomachy*;—he ſeems himſelf to have embodied the phantom which he thinks it neceſſary to combat. We do not recollect that Mr. Marſh, in any part of his treatiſe, has expreſſed a wiſh to alter the number of the four goſpels, or to detract from the credit of any one of the writers. In reſpect to the concluding ſentence of the extract juſt made, we never conceived that the authority ſo juſtly and neceſſarily attributed to the evangeliſts depended upon the originality of their compoſitions, but upon their veracity, and the means which they had of aſcertaining the truth of what they wrote. An idea has prevailed, from the earlieſt ages, we believe, that St. Matthew, or St. Mark, copied the one from the other; yet this, which muſt undoubtedly affect the originality of one of them, has not been conſidered as affecting their credibility. Now Mr. Marſh ſhews that they did *not* copy the one from the other; but that each of them, in collecting materials for his work, applied to an independent ſource. Surely ſuch a ſuppoſition has no tendency whatſoever, when properly and fairly conſidered, to degrade either of them as a credible and authentic hiſtorian.

It is now time that Mr. Marſh be allowed to plead his own cauſe:—and indeed he appears too well verſed in the arts of controverſy to require the aid of any advocate. He meets the attack boldly; he ſkilfully takes advantage of every weak aſſumption, every unguarded poſition, of his opponent; and ſeems not deſirous of quitting the field till he has obtained a complete victory. The defence is conducted in the form of letters. In the firſt, Mr. M. complains that his antagoniſt has choſen to lie concealed; and that he has aimed his ſevereſt blow in his very title-page, avowedly profeſſing to have publiſhed his book "by way of caution to ſtudents in divinity." He then proceeds to analyze the different parts of his antagoniſt's performance; makes a ſhort, but powerful, defence for Michaelis; and then proceeds to a ſyſtematic vindication of his own hypotheſis: although, in his opinion, it requires not to be defended againſt ſuch an opponent. The truth of it, he obſerves, is not affected by the contents of the book

which he is encountering; becauſe no argument of the leaſt validity has been advanced againſt it.

Having ſtated, that "one grand error pervades the ſeries of his antagoniſt's remarks, viz. that the hypotheſis requires *hiſtorical* evidence for its ſupport, whereas it requires no ſuch thing;" Mr. Marſh proceeds, in the following manner, to combat ſome of the objections, which we have quoted:

"You begin, however, with the following peremptory and authoritative declaration—'I deny the poſition, that teſtimony can be alleged for *any* part.' Now, Sir, *one* part of my hypotheſis is, that St. Matthew wrote his goſpel in Hebrew; and *this* part is certainly confirmed by the voice of all antiquity. You yourſelf, after the authoritative ſentence had been committed to writing, recollected that it was. But inſtead of eraſing the ſentence, as you ought to have done, you attempted to qualify it by a marginal note, in which you told your readers, that the ſuppoſition of St. Matthew's writing in Hebrew was 'no *proper* part of this hypotheſis.' What, Sir, not a *proper* part when it is eſſential to the very exiſtence of the hypotheſis? Take away this ſingle part, and the whole vaniſhes at once. You cannot be ignorant of this circumſtance, for my ſolution of the phænomena in the verbal harmony of the goſpels takes up more than eighteen pages, and the ſuppoſition that St. Matthew wrote his goſpel in Hebrew pervades the whole.

— — — — — —
— — —

"In the four following pages of your pamphlet, you have produced a ſtring of arguments, which abundantly prove that your ſuperſtructure is as weak as your foundation. How weak, for inſtance, is that argument on which you lay ſuch ſtreſs, that, if the document (א) aſſumed in my diſſertation had ever exiſted, it could not have been loſt and forgotten; that the ancient fathers 'would not have taken up with the copy when the original was at hand;' and that Origen in that caſe would not have deſcribed our four goſpels as the only goſpels of good authority! Our earlieſt information in regard to the goſpels is derived from Greek writers; and our canonical goſpels were tranſmitted to us through the Greek church. But how could members of the *Greek* church make uſe of *Hebrew* documents, when the language was unknown to them? And, if it was not in their power to uſe thoſe documents, how can you argue from their not quoting them to the non-exiſtence of the documents? Beſides, if the Greek writers had been *able* to uſe them, they could have had no *motive* for uſing what was ſuperſeded and rendered uſeleſs by the goſpels themſelves. The document, which I call א, was nothing more than the *baſis* of our three firſt canonical goſpels; and though it was of the greateſt importance *before* thoſe goſpels were written, yet, *after* they were written, it ceaſed to be ſo at once; it loſt all value whatever, and neceſſarily ſunk into oblivion. You are very incorrect, when, in order

order to give ſome colour to your argument, you ſtate the caſe as parallel to that of an original and a copy; but, even with this borrowed aid, your argument is inconcluſive; for manifold are the inſtances of the originals being loſt, though the tranſlations of them are preſerved. Even the Hebrew goſpel of St. Matthew is loſt, though the Greek tranſlation of it is preſerved. Is there any reaſon then to wonder, that a Hebrew document was loſt, which was only the *baſis* of that goſpel? When a *complete* work has vaniſhed, is it marvellous that the *ſketch* of it is gone? The fact is, that the uſe of Hebrew writings, whether they were rude documents or finiſhed goſpels, was confined to Paleſtine and its neighbourhood, and that the devaſtation of Paleſtine, with the total deſtruction of Jeruſalem, took place before it was poſſible that manuſcripts of them ſhould have multiplied to any great extent. Thus, though the Nazarenes were Hebrew chriſtians, and uſed a Hebrew goſpel, yet at the end of the fourth century, when Jerom viſited Paleſtine, it was become ſo ſcarce, that he ſpeaks of a copy of it, which he found in a library at Cæſarea, as a great curioſity. And even of this copy we hear nothing more after the time of Jerom. Nay, the tranſlations, which Jerom made of it (for he tranſlated it both into Greek and into Latin*) have diſappeared as well as the original. Will you ſtill wonder then, that the document ℵ, which the goſpels entirely ſuperſeded, was ſoon loſt and forgotten? As to your quotation from Origen, which has been quoted and re-quoted a thouſand times, it proves indeed, what is of great importance, that the church then received the four goſpels of St. Matthew, St. Mark, St. Luke, and St. John, and thoſe only, as works of undiſputed authority †. But though Origen excluded from the canon various other *Greek* goſpels, which were *then* in circulation, yet he never meant to ſay, that no reſpectable *Hebrew* goſpel, or *Hebrew* document exiſted in the *firſt century*. If he did, he muſt have denied the exiſtence of St. Matthew's Hebrew goſpel. But he expreſsly declares, that St. Matthew *did* write in Hebrew: and this declaration is made in the very next ſentence to that which you have quoted. Do not, however, ſuppoſe that I intend here likewiſe to accuſe you of unfair dealing. In the preſent inſtance you ſhew nothing more than want of information, occaſioned probably, by the circumſtance, that the words which you have quoted had been frequently quoted by *other* authors, who have *not* added the ſentence which follows in Origen." pag. 22, &c.

Our readers may probably have obſerved that Mr. Marſh does not write like a man who has raſhly and haſtily ventured an hypotheſis into the world, an airy, unſubſtantial form ready to vaniſh at the firſt dawn of ſober inveſtigation. He appears

" * For this aſſertion we have his own authority, in his catalogue of eccleſiaſtical writers. Tom. iv. p. ii. p. 102. ed. Martianay."

" † ὰ μόνα ἀναντίῤῥητά ἐστι."

to have examined it thoroughly before he suffered it to see the light; and the fondness with which he is charged for this issue of his brain bears, at least, all the marks of parental care and anxiety about it.

As the rest of Mr. Marsh's pamphlet displays equal skill in defending his opinion against the objections of his adversary, we should hold it unnecessary to extend this article any further, were we not desirous that the parties, in a controversy of this nature, should, as much as possible, speak for themselves. By adopting this method of representing their sentiments, we shall probably give more satisfaction to the writers, but certainly we shall enable our readers to form the best opinion of the temper as well as ability with which the dispute is carried on. We must preface a final extract from this able performance, with an expression of concern, that both parties should so far have forgotten what is due to each other and to themselves, as occasionally to abandon the language of charity and decorum.

"When you are indignant at my speaking of the Ἀπομνημονεύματα τῶν Ἀποστόλων as of a single work, you are really indignant without any reason; and you go even into the ludicrous, when you add with an air of solemnity, 'the reader will be *surprised* when I tell him, that by this title Justin Martyr means the four gospels now extant.' I hardly think, Sir, that any reader, who has the least knowledge of the subject, will be *surprised* at being told so: for you tell him nothing more than what has been told hundreds of times, and what is to be found in almost every author who has written upon the canon. It used to be the common opinion, and I myself told my readers, at least nine years before you wrote your remarks, that it was. But I told them at the same time, what appears to have escaped your notice, that this opinion had been called in question; and I appealed to a very ingenious essay written on this subject by Mr. Stroth*; who has shewn, by very satisfactory arguments that these Memoirs were not our four gospels, but a single gospel, which had much matter in common with the gospels of St. Matthew, St. Mark, and St. Luke, but which was not the same with any of them. Since Mr. Stroth's time the subject has been again investigated by several eminent critics; and though they are not agreed as to the opinion whether these memoirs were the same with the gospel according to the Hebrews, yet the uniform result of their enquiries is, that Justin's Ἀπομνημονεύματα were not our four gospels, but some *single* gospel. I cannot help smiling, therefore, when I see with how much wisdom and gravity you exhibit a list of quotations from Justin, which you copied from Lardner, without knowing that those quotations had been repeatedly examined, and

"* † See my notes to Michaelis's Introduction, vol. 1. p. ii. p. 261."

proved

proved to be unſatisfactory. Not even your main argument, ἀ καλεῖται ἐυαγγέλια, which is univerſally known, though you have produced it as a grand diſcovery, will avail you againſt the hoſt of evidence on the other ſide. But I muſt abſtain, at preſent, from entering into a minute inveſtigation of the ſubject, not only becauſe it would require a diſſertation of itſelf, but becauſe the inference which I drew in regard to the document א, will be preciſely the ſame, whatever were the contents of the "Ἀπομνημονευματα τῶν Ἀποστόλων." pag. 28.

In a note, however, which is ſubjoined to this letter, Mr. M. explains ſome of the reaſons which have led to the opinion that the "Memoirs" in queſtion was a work different from any of our four goſpels. For ſome of theſe arguments he has probably been indebted to Mr. Stroth; but thoſe, which appear to carry the greateſt weight with them, are evidently the reſult of his own examination. Altogether, they preſent a formidable battery, from which an enemy of moderate ſkill or courage would be glad to take an opportunity of retreating. In this latter quality, however, his adverſary is not deficient; unleſs an argument to the contrary be drawn from his fighting continually *in the dark*. Certain it is, he is not wanting in perſeverance; and we ſhall ſoon feel ourſelves called upon to give an account of the ſucceſs of his next attack.

---

ART. CLXIV. *The Wild Wreath. Dedicated by permiſſion to H. R. H. the Ducheſs of York.* By M. E. Robinſon. Small 8vo. pp. 228. pr. 7s. Phillips, London, 1804.

THE "Wild Wreath" is a collection of Poems, ſeveral of which make their firſt appearance before the public in this volume. For the principal part of them, the fair editor is indebted to her mother, the late Mrs. Robinſon; and in the table of contents we alſo ſee the names of Robert Merry, M.G. Lewis, Robert Southey, S. T. Coleridge, and William Moody, Eſqrs.; and of the Earl of Mount Edgecombe, the Hon. and Rev. T. J. Twiſleton, Miſs Seward, and Joanna Baillie. Moſt of the above-mentioned characters are ſo well known in the poetical world, that the annunciation of their names will enable our readers to judge what degree of profit or pleaſure they are likely to experience in the peruſal of the Wild Wreath. We ſhall, therefore, content ourſelves with remarking, that theſe Poems afford a fair ſpecimen of the talents of their reſpective authors. In the following ſtanzas, indeed, which too well pourtray the anguiſh of forſaken love, Mrs. R. ſpeaks the language of nature and of poetical truth, which is not, in general, to be found in her writings.

## THE SORROWS OF MEMORY.

In vain to me the howling deep
  Stern Winter's awful reign diſcloſes:
In vain ſhall Summer zephyrs ſleep
  On fragrant beds of budding roſes:
To me alike each ſcene appears,
  Since thou haſt broke my heart, or nearly;
While Mem'ry writes, in frequent tears,
  That I have *lov'd* thee VERY DEARLY!]

How many Summers paſſ'd away!
  How many Winters ſad and dreary!
And ſtill I taught thee to be gay,
  Whene'er thy ſoul of life was weary:
When lingering ſickneſs wrung thy breaſt,
  And bow'd thee to the earth ſeverely,
I ſtrove to lull thy mind to reſt;
  For then I lov'd thee,—Oh, HOW DEARLY!

And though the flaſh of joy no more
  Shall, o'er my cheek its luſtre throwing,
Bid giddy fools that cheek adore,
  And talk of paſſions ever glowing,—
Still to thy mind ſhould time impart
  A charm to bid it feel ſincerely;
Nor idly wound a breaking heart
  That lov'd thee LONG, and LOV'D THEE DEARLY.

Could gold thy truant fancy bind,—
  A faithful heart would ſtill content me;
For, oh! to ſerve that heart unkind,
  I gave THEE *all that Fortune lent me!*
In youth, when ſuitors round me preſſed,
  Who vowed to love, and "love ſincerely,"
When wealth could never charm my breaſt,
  Tho' thou wert poor, I LOV'D THEE DEARLY!

Seek not the fragile dreams of love:
  Such fleeting phantoms will deceive thee;
They will but tranſient idols prove,—
  In wealth beguile, in ſorrow leave thee.
Ah! doſt thou hope the *ſordid mind*,
  When thou art poor, will feel ſincerely?
Wilt thou in ſuch the friendſhip find,
  Which warm'd the heart that LOV'D THEE DEARLY?

Though fickle paſſions ceaſe to burn
  For Her, *ſo long* thy boſom's treaſure,
Ah! think that reaſon may return,
  When far from thee my paths I meaſure;
Say, who will then thy conſcience heal?
  Or who will bid thy heart beat cheerly?
Or from that heart the memory ſteal
  Of HER who LOV'D THEE TRULY—DEARLY?

When

When war ſhall rouſe the brooding ſtorm,
And horrors haunt thy thorny pillow;
When Fancy ſhall preſent my form,
Borne on the wild and reſtleſs billow;
Oh! where wilt thou an helpmate find,
Whoſe heart, like mine, ſhall throb ſincerely?
Or who *thy* heart in ſpells ſhall bind,
When HER'S is broke that LOV'D THEE DEARLY?

When thou contending throngs ſhall court,
Where party zeal has often crown'd thee;
Perchance, of Fortune's frowns the ſport,
Caprice, or cold neglect may wound thee!
Then wilt thou find no gen'rous heart
To bid thee bear misfortune cheerly;
No friend, in grief, to ſhare a part
Like HER who lov'd thee LONG AND DEARLY!

Could I to diſtant regions ſtray,
From THEE my thoughts would never wander;
For, at the purpling cloſe of day,
By ſome lone vagrant rill's meander,—
Each *wand'ring* bee, each chilling wind,
Would tell the heart that's broken nearly,
In them, where'er they rove, to find
*The faults* of him I lov'd SO DEARLY!—

I will not court thy fickle love;
Soon ſhall our fates and fortune's ſever:
Far from thy ſight will I remove,
And ſmiling ſigh, "adieu for ever!"
Give to the ſordid friends thy days;
Still truſt that they will act ſincerely,—
And when the ſpecious maſk decays,
Lament the heart that LOV'D THEE DEARLY!

For Time will ſwiftly journey on,
And Age with ſickneſs haſte to meet thee,
Friends prov'd deceitful will be gone,
When they no more with ſmiles can cheat thee:
*Then* wilt thou ſeek in vain to find
A faithful heart that beats ſincerely,—
A paſſion, cent'ring in THE MIND,
Which, ſcorning intereſt, LOV'D THEE DEARLY!

When in the grave this heart ſhall ſleep,
No ſoothing dream will bleſs thy ſlumber;
For thou wilt often wake to weep,
And in deſpair my ſorrows number!
My ſhade will haunt thine aching eyes,
My voice in whiſpers tell thee clearly,
How COLD, AT LAST, THAT BOSOM LIES,
Which lov'd THEE LONG, and LOV'D THEE DEARLY!

This

This volume is elegantly printed, and ornamented by vignettes deſigned by Mrs. B. Tarleton.

---

ART. CXLV. *The Wiccamical Chaplet; a Selection of Original Poetry: comprising ſmaller Poems, Serious and Comic; Claſſical Trifles; Sonnets; Inſcriptions, and Epitaphs; Songs, and Ballads; Mock Heroics; Epigrams; Fragments; &c. &c. Edited by George Huddesford.* 8vo. pp. 223. pr. 6s. Leigh, Sotheby and Son, London. 1804.

"THE collection of verſes here preſented to the public," ſays Mr. Huddesford in a prefatory advertiſement, "conſiſts chiefly of ſmaller pieces written by gentlemen educated at the ſame ſeminary with the editor of theſe poems; and was principally made when the editor was reſident in the Univerſity. He hopes that the reception they may meet with will not be leſs favourable on account of their being interſperſed with trifles of his own."

Mr. H. has acquired ſo large a portion of well-earned fame as the author of Salmagundi and Topſy-turvy, that we felt a ſtrong prepoſſeſſion in favour of a Miſcellany collected and arranged under his auſpices; and containing a number of pieces of his own compoſition. From the peruſal of ſuch a volume, we entertained hopes of deriving uninterrupted amuſement and pleaſure. We find, however, that we had raiſed our expectations to a pitch much too high, and that he has condeſcended to uſher to public notice many poems which are altogether unworthy of his patronage. What, for inſtance, but an inveterate attachment to the ſin of punning, could have induced him to give currency to the following inſcription on Mrs. Elizabeth Pidgeon, the ſecond ſtanza of which renders its author liable, in addition to the ridicule excited by a diſplay of bad taſte, to the more ſerious imputation of impiety:

> "Weep, Reader, the ſad tidings here announc'd!
> Death, that fell Kite, on Betty Pidgeon pounc'd:
> Yet, tho' her ſudden flight our grief demands,
> Hers is the Pidgeon-houſe not made with hands;
> For in her life the Serpent's wiſdom ſhone,
> And the Dove's innocency was her own.
> Then, till Heav'n wakes to happineſs thy ſoul,
> Reſt, gentle Pidgeon, in this Pidgeon-hole."

Whilſt, however, we enter our proteſt againſt the revival of ſuch execrable effuſions as the foregoing, we muſt, in juſtice to Mr. H., acknowledge that he is entitled to the thanks of the

the public for refcuing from oblivion a conſiderable number of poems of diſtinguiſhed merit. From theſe, we ſhall ſelect a few, which, we doubt not, will be acceptable to readers of juſt taſte.

" IMITATION FROM FAUSTINA MARATTI.

" Too beauteous Rival, whoſe enticing charms
Once to my Heart's ſole Darling ſeem'd ſo fair,
That oft he praiſes ſtill thy ivory arms,
Thy ruby lips, blue eyes, and auburn hair;
Say, when he heard thy tongue's ſeducing ſtrain,
Stood he e'er ſilent, or with ſcorn repli d?
Or turn'd with alter'd brow of cold diſdain
From thy ſoft ſmiles, as now from mine, aſide?
Once, once too well I know he held thee dear;
And then, when captive to thy ſovereign will—
But why that look abaſh'd, that ſtarting tear,
Thoſe conſcious bluſhes, which my fears fulfil?
Speak, anſwer, ſpeak!—Nay, anſwer not; forbear;
If thou muſt anſwer, that he loves thee ſtill."

" To HOPE.

" Ah, woe is me! from day to day
I drag a life of pain and ſorrow!
Yet ſtill, ſweet Hope, I hear thee ſay,
' Be calm—thine ills will end to-morrow.'

To-morrow comes, but brings to me
No charm, diſeaſe or grief relieving!
And am I ever doomed to ſee,
Sweet Hope, thy promiſes deceiving?

Yet, falſe and cruel as thou art,
Thy dear deluſions will I cheriſh;
I cannot, dare not with thee part,
Since I, alas! with Thee muſt periſh."

" FRIENDLY COUNSEL.

" When FOOTE to GEORGE COLEMAN his patent had ſold,
One morn he by chance up the Haymarket ſtroll'd,
Took a peep at his quondam Palæſtrum, and there he
The new Manager found in a precious quandary.
' We're rehearſing,' ſays George, ' the Upholſ'rer to-day, Sir;
And of all your old troop he who perſonates RAZOR
(Who ſhould gape till he ſets in a roar all the houſe)
Will not open a mouth fit to ſwallow a mouſe:
From morning to noon, and from evening to dawn,
I've been at him; but, zounds! I can't make the dog yawn.'
Sam looked grave as a judge—' Cóly, give me your hand!
I'm your friend, you ſhall ſoon ſee his grinders expand:
Go, read your *New Comedy* to him, d'ye hear?
And I'll bet you ten pounds that he'll yawn for a year."

" THE

## " THE SPLEEN.

" I am not of their mind who ſay
The World degenerates every day;
Nor like to hear a churl exclaim,
In rapture at Queen Beſs's name,
And cry, ' What happy times were thoſe
' When Ladies with the Sun uproſe,
' And for their breakfaſt did not fear
' To eat roaſt beef, and drink ſmall beer!
' Then buxom Health and ſprightly Grace
' Enlivened every blooming face;
' Blooming with roſes all its own;
' And rouge, tea, vapours, were unknown.'
Nature, ſtill changing, ſtill the ſame,
Hath ſo contriv'd this worldly frame
That every age ſhall duly ſhare
The good or ill that flows from her.
Thus we, a Spleenful race, are free
From magic and from ſorcery;
While thoſe who lived with good Queen Beſs,
(As they that know the truth confeſs)
Tho' Spleen and Vapours there were none,
Had Imps and Witches many a one;
And he who, 'cauſe he has not ſeen,
Will not believe, hath ne'er, I ween,
With due attention mus'd upon
Thy Page, O BRITISH SOLOMON!
Thus far in preface.—Now I'll tell
How Spleen aroſe, when Witchcraft fell.
By vengeful Laws the Wizard brood
Long haraſs'd, and at laſt ſubdued,
Their black Familiars all repair
Before the throne of Lucifer,
With ſad petitions, ſetting forth
Their many grievances on earth,
What torments they were doom'd to bear
While tending on their Witches there:
Some drown'd, to prove their innocence,
Or, ſcaping, hang'd on that pretence;
Some burnt within their ſteeple hats,
Some nine times murder'd in their Cats.
Brief, they petition'd to enjoy
Some leſs adventurous employ,
Since witchcraft now was thought ſo common
They were not ſafe in an Old Woman.
Their ſuit was granted, up they came
New-liveried in Sulphur flame,
With licence through the realm to range;
But, with their power, their name they change:

Magic

Magic no longer now is ſeen,
And what was Witchcraft once, is Spleen;
Yet ſtill they moſt delight to vex,
As firſt they did, the Female Sex;
And ſtill, like an old Witch's charm,
They teaze, but have no power to harm.
Tho' Doctors otherwiſe have told,
The tale is true that I unfold;
And with my Syſtem ſuits the Name,
For Spleen and Vapours are the ſame;
And all the country-people know
That theſe aſcending from below,
Are DEVILS of peculiar hue,
And from their colour call them BLUE."

---

ART. CLXV. *Poeſie Liriche di Leucippo Eginèo, P. A. Socio della R. A. di Napoli, e di Cortona, ec. Londra, dalla Stamperia di Bulmer e Compagnia.* 8vo. pp. 92. Price 10*s.* 6*d.* 1804. White.

LEUCIPPO Eginèo, we underſtand to be a fictitious name, and that the real author of theſe elegent trifles is M. Saſtres, the Neapolitan Conſul, in London. They are embelliſhed by a beautiful engraving of Bartolozzi, and are dedicated to Sir Richard Worſley. The poems conſiſt of an Ode to Peace, various Sonnets, a Canzonetta Campeſtre, in which the method of making *polenta* is deſcribed, and a poetical eſſay of ſome length on the Riſe and Fall of Nations. Copious annotations form a uſeful illuſtration.

In the Ode to Peace, after a pious addreſs to the Trinity:

" O ſacroſanta, diva Trinitate,
Sorgente eterna, onde quà giù deriva
Giuſtizia, Amore, Pace, e Caritate!
Chi fia, che te deſcriva?
Il tuo folgóre, più del Sol lucente,
Abbaglia la mia mente."

Our author ſuddenly apoſtatiſes from Chriſtianity, and becomes a zealous polytheiſt:

" Il Ciel propizio ſplende;
Ride la Terra, il Mare, e Citeréa,
Delle ſpighe la Dea,
Il Dio dell' uve; e Amor l'arco riprende.
Minerva, e Apollo a Giano
Chiudon le porte; ed urla Pluto invano."

Notwithſtanding this little inconſiſtency, we very much admire the ſpirit in which this ode is written.

We

We hardly think that the art of making polenta (a kind of hafty-pudding) deſerved to be celebrated in poetry; but every lover of nature will be pleaſed with ſuch ſtanzas as the following:

" La ſchietta villanella
Con ruſtica innocenza
Ci fà dolce accoglienza;
Con bel roſſor favella,
Senz' arte il core ſvela
E 'l ſuo candor rivela."

" Ma qual diletto agguaglia
Quello della mattina
Nell' ora mattutina,
Pria che Febo prevaglia
Che degli angelli 'l coro
Adora il Dio, che adoro?"

" E l' aura, che precede
La foriera del giorno,
Par dica d' ogn' intorno;
L' Aurora, il Sol già riede:
Sù, ſù, mortal, la mente
Volgi all' Onnipotente."

With reſpect to the principal poem of this collection, the one which treats of the Riſe and Fall of Nations, we cannot ſay that it contains any thing new or ſtriking. It attributes the Riſe of nations to induſtry and economy, and their Fall to luxury and effeminacy; illuſtrating this poſition by ſuitable examples. As in the Ode to Peace, the author here likewiſe blends the heathen and the chriſtian mythologies.

We particularly recommend this work to young people, among whom the Italian language is becoming ſo faſhionable and general. For though it may not boaſt the higher excellencies of poetry, it is far from inſipid, and is entirely free from that licentiouſneſs which occaſionally deforms the works of Arioſto, Taſſo, and the greater part of Italian authors, and renders them ſo objectionable for the uſe of young people. A uniform ſpirit of ſimplicity, goodneſs, and piety, pervades the collection before us. It is further recommended to young people, by the very copious notes which contain an abundance of memorable paſſages from celebrated authors, extremely uſeful and important to be known. Our author very happily quotes from Cicero, " Neſcire quid antea quam natus ſis acciderit, id eſt ſemper eſſe puerum."

ART. CLXVII. *Teſtacea Britannica; or Natural Hiſtory of Britiſh Shells, Marine, Land, and Freſh-water, including the moſt minute; ſyſtematically arranged, and embelliſhed with figures, &c. By George Montagu, F. L. S.* 2 Parts. Price 4*l.* 4*s.* Common paper 2*l.* 2*s.* White. 1803.

THE Author of the work before us, with a commendable zeal for the ſtudy of Conchology, has been indefatigable in his reſearches; he has ſpared neither pains nor expence to complete the hiſtory of Britiſh Shells as far as lay in his power, and we may venture to ſay, that he has added more new ſpecies to the ſeries than any of his predeceſſors. Mr. Montagu has likewiſe paid particular attention to the animal inhabitant of the ſhells, where he has been able to procure them in a recent ſtate; but it muſt be obvious to every one who has been in the habit of collecting ſhells, that no good arrangement can poſſibly be made from the animal, ſince the great difficulty which muſt ever attend the obtaining of all the ſpecies in a living ſtate, will preſent ſuch a barrier to the completion of the plan, as to render it perhaps impoſſible for the conchologiſt to overcome. We are pleaſed to find that the author has followed the Linnæan arrangement throughout his work, ſince the attempts of Da Coſta and others, to elucidate the ſubject by deviating from the ſyſtem of Linnæus, has not been attended with that ſucceſs which, in all probability, they expected. The ſlight hiſtory which Mr. Montagu has given of thoſe authors who have hitherto treated on ſhells, it may not be amiſs to lay before our readers, as it contains a conciſe account of all that has been done by other writers on Britiſh conchology.

"Of Engliſh teſtaceological authors, there are few who have treated on the ſubject at large; among theſe, Liſter ſtands foremoſt, and who firſt attempted a deſcription of Engliſh ſhells in 1678, in his Hiſtoria Animalium Angliæ; and afterwards in his Synopſis, which contains, amongſt a vaſt variety of foreign ſpecies, all his Engliſh ſhells, with additions. This work was finiſhed in 1694, and the laſt edition was publiſhed at Oxford in 1770, under the inſpection of Doctor Huddesford *.

"After Liſter, Petevier was the only one for ſome years, who added to Conchology any thing new, except a few provincial hiſtorians, Plot, Morton, Borlaſe, Dale, and others. Nothing, however, appeared in the leaſt complete on the ſubject, excluſively on Engliſh ſhells, for near a century after the writing of Liſter, when Mr. Pennant treated profeſſedly on that hiſtory, in the fourth volume

* It is worthy of remark, that all the figures of this laborious work were drawn by Liſter's two daughters, Suſanna and Ann.—Reviewer.

of

of his British Zoology, published in 1777, to the no small advantage of that science, by the addition of a great number of well executed figures, and by far the greater part of what he described; in which he nearly adhered to the Linnæan system.

"In the year 1778, Da Costa brought out his Historia Naturalis Testaceorum Britanniæ, or British Conchology, with copious descriptions, embellished with 123 figures of distinct species, many of which were unknown to preceding writers, this author has professedly entered upon a new system, built upon his Elements of Conchology, before published; and it is to be lamented, that he did not at least adopt the Linnæan specific, or trivial names, to which the ear of the Conchologist has been so long familiarized; his synonymes, however, are copious, which facilitates the identity of each species.

"At this time, no one had thought the more minute shells of our coasts, of sufficient importance to give them a thorough innvestigation, or at least to describe them, although something of this nature had been attempted at Rome by Plancus in 1760, intitled Liber de Conchis minus notis, in Littore Ariminensi.

"To the indefatigable researches of Mr. Boys of Sandwich, this task was reserved; by whose ample assistance Mr. Walker was made acquainted with all the microscopic shells of that coast, which enabled him in the year 1784 to publish a work, intitled Testacea Minuta Rariora; in which are described 87 minute species, accompanied with figures, the most part of which were entirely new*. This undertaking laid open an entire new field in British testaceology; and those who have since paid any attention to the subject, must own that their labours are amply repaid by the superior beauty and elegance of this diminutive tribe; and it must be confessed that the history of shells cannot be complete without them. From these probably some new genera might be, with propriety, formed; and to which alone we are indebted for several species of the nautilus genus, a desideratum before in the British Fauna.

"Since this period, a catalogue and description of shells, found in Dorsetshire by Doctor Pulteney, has been given in Hutchins's history of that country; among which are many new and rare species.

"Mr. Donovan is also at this time publishing a history of British shells, with elegant coloured figures, which is to be concluded in sixty numbers, making five volumes octavo, four of which have already been laid before the public: these, however, have not included the minute species.

---

* It is much to be lamented that the Plates for this interesting work were not executed in a better manner; but the fact is, that Mr. Walker put them into the hands of an inferior engraver, that he might not trespass too much upon the goodness of the Duchess Dowager of Portland, who, with her usual liberality for the encouragement of works of science, offered to defray the expence of the publication. Reviewer.

"In

" In the Linnæan tranſactions, Mr. Adams has entered upon the ſubject of minute ſhells, and has given figures of ſeveral perfectly new, from the ſouth coaſt of Wales."

Mr. M. has introduced in his work a vaſt number of ſhells as non-deſcript, but for theſe we muſt refer to the volumes themſelves. Chama cor has been offered to us as a Britiſh ſhell; but as the poſſeſſor did not find it himſelf, we withheld our aſſent, till Mr. Montagu's Teſtacea Britannica made its appearance; where the ſhell is deſcribed as Britiſh, on the authority of Mr. Swainſon, who has two in his cabinet; one nearly three inches in diameter, from the coaſt of Scotland; the other, not above an inch and a half in diameter, was dredged up off the North Foreland by himſelf; and, though deſtitute of the animal, was perfect, very recent, and in good preſervation. We ſhall proceed to give the reader a few extracts from the work, that he may judge of the manner in which it is executed.

" Mactra hians. Pult. Cat. Dorſet. p. 32.
Linn. Tranſ. b. t. 16. f. 5. b. (Wood.)
Chama magna. Da Coſta. p. 230. t. 17. f. 4.
Mya oblonga. Gmel. Syſt. p. 3221. 10. Turt. Linn. 4. p. 177.
Chem. Conch. b. t. 2. f. 12.—Gualt. t. 90. A.

" M. with a ſtrong, oblong ſhell, with rugous, concentric wrinkles, moſt ſo at the end remote from the hinge; opake, dark brown, with frequently a rogous tinge; ſometimes dark cinereous, and when recent, covered with a thick duſky *epidermis: umbo* ſmall, placed near to one end; the upper margin next to the hinge ſomewhat arcuated; hinge furniſhed with one flattiſh tooth, grooved on the fore-part, locking in between two in the oppoſite valve, the ſmalleſt of which is bifid; the cavity to which the connecting cartilage is fixed, is large and triangular; no lateral teeth. Inſide white, with a ſtrong elevated ridge along the upper ſide of the cicatrix: the longer end very conſiderably gaping. Length two inches and a quarter; breadth five inches.

" It is very remarkable, ſhells ſo materially different as the Mactra Lutraria and this, ſhould have been ſo confounded. Da Coſta has given a figure of the M. hians, with moſt of the ſynonyms of the Lutraria, and has not deſcribed that ſhell at all. Gmelin expreſſes a doubt, whether it is not a variety of the mya arenaria. Moſt aſſuredly that author had never examined this ſhell, or he could not have expreſſed ſuch a doubt, as no two can be more diſtinct; and had he not quoted a tolerable good figure in Chemnitz, we could not have ſuppoſed he intended this ſhell.

" This ſpecies was given the name prefixed to it by Dr. Solander, as we are informed by Dr. Pulteney, who has very well defined the diſtinction between this and the Lutraria, by obſerving, that the hinge is placed much nearer to the poſterior ſide; is always ſinous, or much hollowed on the margin below the hinge, towards the an-

terior, or long side. It is a much more rude and rough shell; and is distinguished farther by a strong thick rib on the inside, running in a curved direction from the edge, towards the hinge. And adds, that the markings of the cicatrix of the animal, is of a different figure from that of the M. Lutraria: a circumstance not sufficiently adverted to as yet, in the description and distinction of shells. We may add to this definition, that the tooth is not triangular, as in that species.

"This appears to be a local shell; it is not uncommon in the river between *Truro* and *Falmouth* in *Cornwall*, and is frequently brought up with the sea-sand to the former place, which is there collected for manure. We have also found it in *Falmouth* harbour not so common, and rarely double valves; live shells are seldom taken; from which we conclude it penetrates deep in the sand. Dr. Pulteney speaks of it as not uncommon on the Dorset coast; and single valves are sometimes found on the shores of Devonshire."

"Mytilus Striatus umbonibus productis. Walk. Min. Shells, f. 75.

"The striated muscle, with lengthened beaks.

"The colour pellucid white. From *Reculver* and *Sandwich* not uncommon. Minute.

"We are not quite certain, that this species described by Mr. Walker has ever come under our inspection; but have sometimes met with a shell not very unlike the figure given, except that it had not any conspicuous longitudinal striæ, and which we have considered as the fry of the M. Modiolus and M. Curtus.

"We shall here take the liberty of remarking, that very great attention is requisite to discriminate some of the minute bivalve shells, and separate them from the bivalve monoculi.

"The great affinity that the coverings, or shells, of some of this class of insects, bear to the Testacea tribe, has, in all probability, caused many to have been considered as small species of *mytilus*, or the fry of larger, for many such monoculi are capable of shutting their valves entirely, and inclosing every part of the animal: in which state they always are when dead, so that it is no easy matter to discriminate.

"Mr. Walker is not the only one who has fallen into this error, in his figures 76, 77, and 78, all of which we have received from Sandwich, and have found them in other parts.

"The first is found in fresh water, and is not much unlike Monoculus Conchaceus, Gmelin. Syst. p. 3003: but is longer, in proportion to its breadth, than the figure given of that insect by Donovan, British Insects, 1. t. 5.

"The other two, given by Mr. Walker, are marine monoculi; both found on oysters, and other rugged shells; and is (are) not uncommon on the coast of Devon: especially No. 77, about the byssus of the pinna ingens: both these appear to differ only in shape, and do not seem to have obtained a place among the apterous insects. When examined under a microscope, the shells are punctured all over.

"To

" To theſe ſuppoſed Mytili of Mr. Walker, we may add the Monoculus Conchaceus, which has been ſent to us for ſuch; and we could enumerate many others, which inhabit both ſalt and freſh water, that might readily be miſtaken for minute ſhells: one of which is figured in tab. 14, No. 8 of this work by miſtake, not having an opportunity of examining the animal till after the plate was engraved.

" This and another ſpecies of *Monoculus*, in every reſpect like it, but of a longer and more cylindric ſhape, is found on oyſters on the ſouth coaſt of Devonſhire, and on the byſſus of the pinna ingens; a general repoſitory for Monoculi and very minute ſhells, eſpecially Nautili and Vermiculi.

" Theſe two ſpecies of *Monoculus* are exceedingly ſmooth and gloſſy, of a blueiſh-colour, when alive, or freſh, and opaque yellowiſh white when dead; and are diſtinguiſhed from any other, by the remarkable ſinus in front, near the end, through which is a groove, or channel; but this perforation is only to be diſtinguiſhed when the valves are laid open. Had Gmelin made any mention of this ſingular ſtructure, we ſhould have been inclined to think theſe were his *M. Luteus* and *M. Flavidus* *, but, as we have not at preſent an opportunity of conſulting the figures of thoſe inſects given by Muller, muſt leave the matter to be decided by entomologiſts; craving pardon for this digreſſion.

" We cannot, however, quit the ſubject without remarking, that the ſureſt diſtinction between the ſhells of the bivalve *Monoculi* and the minute bivalve *Teſtacea* is, that the latter always, more or leſs, poſſeſs ſome concentric wrinkles, or annulations of growth, as well as ſome appearance of *umbo*, or beak; ſuch, therefore, as are deſtitute of theſe marks, may with confidence be referred to the former.

" If any ſuch doubtful objects are put into water, even after the animal has been long dead and dried; and when ſoftened, the valves carefully opened with the point of a fine needle, and afterwards put into a drop of water under a microſcope; the *antennæ* and legs will ſoon appear, if a *monoculus*."

" Teredo Navalis, Linn. Syſt. p. 1267.—Gmel. Syſt. p. 3747. 1.
Martini Conch. t. 1. f. 11.
Planc. Conch. 17. No. 2.
Sellius Hiſt. Natur. Tered. 1733.
Pult. Cat. Dorſet. p. 53.
Phil. Tranſ. 1741. No. 455. t. 2. (Baſter).
Br. Zool. No. 160.
Turt. Linn. 4. p. 609.
Serp. Teredo, Da Coſt. p. 21.

" T. with a thin, brittle, flexuous ſhell, of a whitiſh colour, tapering to the extremity; aperture orbicular; inſide ſmooth, pervious;

" * The antennæ, indeed, of the one figured in this work were not ſimple, but compoſed of ſeveral briſtles."

at the ſmaller end the ſhell becomes thick and ſtrong, and is furniſhed within with plates or laminæ, which contract that part very conſiderably, and leave a very ſmall opening; the anterior valves, attached to the head of the animal, are of a hemiſpheric form, one half of the front projecting in a ſharp angle, and ſomewhat pointed; thin and brittle, finely, and regularly ſtriated longitudinally on the front angle, which terminates in a regular line backwards, where the ſtriæ conform to the angular ſhape of the valve, and run tranſverſely acroſs the middle, or truncated part; this part is covered with a light brown *epidermis;* the hinder part, or that which is attached to the animal, is white and ſmooth.

"The inſide of each valve is white, furniſhed with a long, flat, curved tooth, projecting inwards under the hinge, as in moſt (of) the Pholades, and a ſhort, lateral tooth at the extremity of the hinge, correſponding in each valve: the margin oppoſite the hinge, runs to an acute angle, at the point of which, in each valve, is a ſmall knob, which comes in contact when the valves are brought together; and as this is the only bearing point beſides the hinge, it may readily be conceived the ſides are extremely open.

"Near the extremity of the tail of the animal, are fixed two lanceolate plates, or valves, one on each ſide, a little concave on the inſide, and rounded at the end: the office of which is to cloſe the extremity of the tube at the thickened part. Theſe ſeem to be properly the ſhells of the animal, being attached to it. The tubular, teſtaceous caſe, or ſheath, which lines the hole made by this animal in wood, though neceſſary to its exiſtence, appears only to be formed as an apartment, in which it may move with eaſe and ſecurity; for it is obſervable that no two tubes ever touch each other, although the laminæ of wood between them is frequently not thicker than paper. The tube is ſeldom ſo long as the animal, as the interior part of the perforation is uſually not lined with it for two inches or more; the ſmaller end is always even with the ſurface of the timber perforated, but ſo ſmall as not eaſily to be diſcovered; but ſufficient to admit the ſurrounding element, and which the animal can regulate by the poſterior valves.

"It has been erroneouſly imagined, that the animal perforates wood by means of its anterior valves: but there is no reaſon for aſcribing ſuch a property, becauſe their ſhape has been likened to an auger, when we find all the Pholas (Pholades) the mytilus rugoſus, the Donax irus, and many others, perforate not only wood, but even the hardeſt lime-ſtone, without the aſſiſtance of their ſhells, a part impoſſible to effect it.

"It is obſervable the *teredo* bores acroſs the grain of the wood as ſeldom as poſſible; for after it has penetrated a little way, it turns, and continues with the grain, tolerably ſtrait till it meets with another ſhell, or, perhaps a knot, which produces a flexure: its courſe then depends on the nature of the obſtruction; if conſiderable, it makes a ſhort turn back in form of a ſyphon, rather than continue any diſtance acroſs the grain.

"We had an opportunity of examining a great number of theſe ſhells

ſhells in the *dock-yard* of *Plymouth*; where every means have been tried to prevent the deſtructive quality of theſe pernicious animals, which are now become naturalized to the climate, and have increaſed conſiderably, though ſuppoſed to be of Oriental origin,

"The piles we examined had been recently taken up to be replaced with new; theſe, we were informed, had not been under water above four or five years, and though perfectly ſound and ſolid oak, were greatly perforated *.

"It muſt be preſumed, that the tube is lengthened as the animal's growth requires; and that it can extend the whole length of the perforation without quitting the tail, but that it cannot recede far, by reaſon of the increaſe of the anterior valves affixed to the head, and the taper ſhape of the tube. This part is rarely above three quarters of an inch in diameter at the larger end, and a foot in length, in our climate, but exceeds that in the more ſouthern parts, from whence it was brought into our harbours, to the deſtruction of our ſhips, as Linnæus juſtly obſerves, *calamitas navium*.

"This ſhell has been uſually placed amongſt the univalves, but certainly without reaſon; for undoubtedly it is as complete a multivalve as any other of that claſs, and ought to be either placed with the *Pholas*, or between that and the *Balanus*; for it has no affinity either to the *Serpula*, or *Dentalium*.

"Gmelin in a marginal note expreſſes himſelf thus: 'Teredines intra vegetabilia habitantes, quæ deſtruunt vitæ genere, victu, et habitatione, navalis certe, ipſa valvarum vermi adhærentium fabrica, propius ad pholades accedunt, quam ad ſerpulas.'

"We have, however, thought proper to leave it where Linnæus laſt placed it, for the conſideration of thoſe who may write more largely upon this branch of Natural Hiſtory."

Sixteen coloured plates are attached to the end of the volume, containing in all 127 figures. The outlines of the figures are correct, but the etching is ſuch as muſt be expected from the hand of a ſelf-taught engraver. After having made our acknowledgment to the artiſt, who, we are given to underſtand, is a female; after having admitted that her drawing is much above mediocrity, we muſt confeſs that we ſhould have been better pleaſed to have ſeen the engraving executed by a profeſſor of the art, who would have been able to have retained all that was neceſſary in point of ſpirit or correctneſs of character in the outline, and might, at the ſame time, have avoided that want of diſtinctneſs, which at preſent prevails in the etching of many of the figures.

"* The method now adopted to preſerve the timbers neceſſarily uſed about the docks is to cover that part, which is continually under water, with ſhort, broad-headed nails, which in ſalt water ſoon cover every part with a ſtrong coating of ruſt, impenetrable to theſe animals; and we are aſſured this has been found to ſucceed better than ſheathing with copper."

We cannot, however, diſmiſs the work, without recommending it ſtrongly to the notice of the conchologiſt, as the moſt extenſive publication on the ſubject, which has yet appeared.

---

ART. CLXVIII. *A conciſe and ſyſtematic Account of a painful Affection of the Nerves of the Face, commonly called Tic Douloureux. By S. Fothergill, M.D.* pp. 105; price 3s. ſewed. Murray, London. 1804.

THIS Eſſay on the Tic Douloureux may be of uſe to thoſe who wiſh to ſee collected into a ſmall compaſs all that is known reſpecting a diſeaſe not of very common occurrence, and which has been much neglected till of late years. The work is written very much in the manner of an inaugural diſſertation, and there is ſo little to be ſaid with reſpect either to the cauſe or to the cure of the diſeaſe, that even in ſo ſmall a volume the author has found room for a diffuſe ſtyle and for copious digreſſions. He has attempted to coin a new name for this painful affection of the face; he calls it *faciei morbus nervorum crucians:* this is, however, ſimply a deſcription ſomewhat diſtorted. Dr. Crichton, with much more propriety, has named it *Opſialgia.*

Dr. Fothergill obſerves from Thouret, in contradiction to the opinion of his late uncle, that women are not more liable to this affection than men; the caſes on record being pretty equally divided between the ſexes. He is alſo equally diſpoſed with Mr. Haighton to diſpute the aſſertion, that the diſeaſe has any connection with a cancerous acrimony. The diagnoſis is ſeldom very difficult, conſidering that the complaint ſeldom affects thoſe who are under forty; that its paroxyſms are produced by very ſlight irritations; that they are extremely ſevere, and of ſhort duration; and that they always appear to follow the ramifications of the nerves, eſpecially thoſe of the fifth pair. For the cure, the author ſeems to think that electricity deſerves a trial; and that the diviſion of the nerves is often only a temporary remedy, although he confeſſes that it ſometimes appears to have effected a complete cure. He recommends that when the operation is performed, the nerve ſhould previouſly be laid bare, which he ſays adds very little to the pain: if, however, the patient would ſubmit to ſuch an inciſion as this would require, it would be moſt adviſable to remove a ſmall portion of the nerve entirely, ſo as to prevent its re-uniting.

Dr.

Dr. Fothergill relates a cafe in which the pain was completely fuſpended whenever the patient played at whiſt; whence he infers, that great attention ought to be paid, in attempting a cure, to the operation of mental ſtimuli. "In the cure of diſeaſes," he ſays, (p. 104.) "the effect of mental ſtimuli has been too much overlooked, and yet there are few phyſicians who have not obſerved the great influence which the mind has upon the body, whether in health or in diſeaſe. In the particular complaint now before us, this influence may be directed with benefit to the patient, and credit to the practitioner. I am ſupported in this opinion, by the effect of the pleaſurable ſtimulus of card-playing in one caſe, for the truth of which I can vouch. There can be no doubt that moſt of the effects ſaid to be produced by the magnet, muſt have been from a powerful impreſſion made upon the imagination: and in ſome other caſes, ſudden and ſtrong emotions of the mind have been known for a time to put an end to the pain. But the effect of the mind upon the body is a ſubject too important to be ſuperficially treated: and I now merely throw out the hint; for to purſue it, would involve a diſcuſſion which, at preſent, would be foreign to the deſign of this work."

In ſpeaking of the hiſtory of the diſeaſe, Dr. Fothergill ſeems to have forgotten the character of literature, to which his quotations from the Greek and Latin poets ſeem to be intended to entitle him: he would otherwiſe ſcarcely have ſaid *Paul d'Egine* in an Engliſh eſſay, when he meant to refer to *Paulus Ægineta*. But, fortunately for mankind, a perſon may be a good phyſician, and a very bad Grecian.

---

ART. CLXIX. *A Synoptical Table of Diſeaſes, exhibiting their Arrangement in Claſſes, Orders, Genera, and Species. Deſigned for the Uſe of Students. By Alexander Crichton, M.D. F.R.S. &c.* On two Sheets; price 2s. 6d. Callow, London. 1804.

"THE ſyſtem of arrangement which is here offered to the ſtudent," ſays Dr. Crichton, "is founded on every circumſtance attending diſeaſes, which furniſhes any hint as to their ſimilitudes or diſſimilitudes, and is therefore not merely hiſtorical, nor ætiological, nor anatomical, but is of a mixed nature, borrowing aſſiſtance from all theſe methods. It follows, at a humble diſtance, the celebrated works of Sauvages and Dr. Cullen; for although Sauvages calls his noſological arrangement a hiſtorical one, that is, one which is founded on the hiſtory and ſymptoms of diſeaſe alone; yet it is evident to any one who ſtudies it, that he has taken into account many other circumſtances of analogy; and it would therefore appear vain and ſelf-ſufficient to pretend that the method here followed is new in its kind."

Dr. Crichton's claſſes are eight: Pyrexiæ, Hæmorrhagiæ, Fluxus, Neuroſes, Intumeſcentiæ, Cachexiæ, Epiſcheſes, Locales. It is well known that Dr. Cullen made but four claſſes: Pyrexiæ, Neuroſes, Cachexiæ, and Locales. There is, however, not ſo great a difference in the number of the orders as in that of the claſſes.

The firſt claſs of Dr. Crichton's Table contains the orders Phlegmaſiæ and Febres: the ſecond, Hæmorrhagiæ arterioſæ and venoſæ: the third, Fluxus cum febre & ſine febre: the fourth, Morbi convulſivi, Spaſmi, Comata, Adynamiæ, Dolores, Veſaniæ, and Erethiſmus: the fifth, Hydropes, Intumeſcentiæ adipoſæ, and Intumeſcentiæ flatuoſæ: the ſixth, Cachexiæ atonicæ, Cachexiæ contagioſæ, and Vitia cachectica: the ſeventh has no diviſion into orders: the eighth conſiſts of Dyſcineſiæ inflammatoriæ, Dyſcineſiæ atonicæ, Hernia, Prolapſus, Luxatio, Tumor, Vulnus, Ulcus, and Fractura.

Several innovations in the places aſſigned to particular diſeaſes are indicated, and very ſatisfactorily ſupported, in the notes. Thus Catarrh is placed not among the Dolores Vagi, as by Sauvages, nor among the Profluvia, as by Cullen, but, in its natural ſituation, among the Phlegmaſiæ. Eryſipelas and Phthiſis pulmonalis are alſo arranged as Phlegmaſiæ aſthenicæ, and it is ſhown how little the ſymptoms of Eryſipelas agree with the character aſſigned by Cullen to the Exanthemata, which are deſcribed as contagious, and as happening only once in the courſe of life. The Exanthemata, however, are arranged by Dr. Crichton as ſpecies of Febres. Thus the Meaſles are called Synocha morbilloſa, and the Small-pox, Synochus varioloſus. The principal reaſon aſſigned for this change is, that the preſence or abſence of an eruption gives no common character to the diſeaſes to be compared, and has little or no effect on the medical treatment required for their cure. With reſpect to the claſs of Hæmorrhagiæ, Dr. Crichton obſerves, that paſſive hæmorrhages cannot with any juſtice be referred to Pyrexiæ, and there is no alternative but to make a ſeparate claſs of hæmorrhages in general. Of the diſeaſes comprehended under the third claſs, Fluxus, the author obſerves, that "Dr. Cullen places the dyſentery among the *profluvia*, cholera and diabetes among the ſpaſmi, and ephidroſis among the apocenoſes or fluxes, '*without fever or increaſed determination of fluids*'!" Vomitus he places among the adynamiæ, as a ſpecies of dyſpepſia, and diarrhœa among the ſpaſms." It may, however, be obſerved of theſe two claſſes, Hæmorrhagiæ and Fluxus, which nearly correſpond to Dr. Cullen's orders Hæmorrhagiæ and Profluvia, that they appear to be diſtinguiſhed in a manner too little conſiſtent

with a ſtrictly logical method: for the former is properly a ſubdiviſion of the latter, and its excluſion in the definition is at leaſt an inelegance. The order Profluvia is defined by Cullen, "Pyrexia cum excretione aucta, *naturaliter non ſanguinea.*"

Of a noſological table in which all definitions are omitted, it is uſeleſs to attempt a critique in detail; the taſk of claſſing diſeaſes in a correct and ſimple manner is extremely arduous: Dr Crichton is well qualified for this taſk, and he appears to have made ſome improvements in the arrangement: from his future labours in Noſology and Therapeutics, much may be expected: but we perhaps ſhall never be able to obtain for the claſſification of diſeaſes a ſyſtem ſo perfect as is now employed in different branches of natural hiſtory, and built on principles ſo elegant and philoſophical as are laid down in the Philoſophia Botanica of Linnæus.

---

ART. CLXX. *A Map of the Ear, delineated by Kirtland; from a Preparation of Mr. Aſtley Cooper.* Price 5 *s.*——*Diagram of the Eye; deſigned by R. Hooper, M. D.; engraved by Kirtland.* Price 3 *s.*——*View of the external Blood Veſſels of the Head, by Kirtland.* Price 10 *s.* 6 *d.* London, Murray, 1804.

*Map of the Ear.*

THIS coloured engraving of the Ear is ably executed, and does conſiderable credit to the talents of the artiſt. It exhibits, in a neat and perſpicuous manner, the general ſtructure of this organ, and ſerves to convey a very adequate idea of the relative ſituation and connexions of its ſeveral cavities and bones, &c. When, however, it is recollected that this organ, from the minuteneſs of its parts and the complication of its ſtructure, is rendered more difficult to be underſtood than perhaps any other in the human body, and that the parts here exhibited are thoſe moſt capable of demonſtration; this drawing, we think, might have been rendered more eſſentially ſerviceable to the ſtudent, by a delineation of ſuch parts as a deſcription in words cannot eaſily convey, or a preparation from their minuteneſs ſeldom clearly exhibit; ſuch are the nerves, ſome of the muſcles, eminences, aquaduct of Fallopius, openings of the ſcalæ of the cochlea and of the ſemicircular canals, &c.

*Diagram of the human Eye.*

THIS deſign does not differ materially, except in its errors, from one exhibited by the late Dr. Hunter, in his anatomical claſs.

claſs. It is intended to convey an idea of the relative ſituation of the different coats and humours of that organ, together with ſome of its appendages. It repreſents the membrane of the vitreous humour enveloping that humour alone, without being reflected over the anterior ſurface of the cryſtalline. The terms Iris and Uvea, now ſo univerſally employed as ſynonymous, are here applied to expreſs different parts of the ſame thing. The termination of the ciliary proceſſes, together with the external appendages, as the conjunctiva, caruncula lachrymalis, and punctum lachrymale, can only produce a very confuſed notion in the mind of a ſtudent. We are therefore compelled to ſay, until it is diveſted of theſe errors, it muſt be conſidered as deficient both in accuracy and perſpicuity.

*View of the external Blood-Veſſels of the Head.*

THIS engraving repreſents a ſide-view of the head, with the arteries and veins injected. The ſubject is very well executed, and certainly deſerved a more correct table of explanatory references than the one here ſubjoined, which, indeed, contains ſome moſt egregious anatomical blunders. Independently of the latter, we have no heſitation in recommending it to him who is not poſſeſſed of an original, as a correct and uſeful copy.

ART. CLXXI. *Marſhall's Life of General Waſhington, Vol. II.**

IN our critique upon the firſt volume of the life of General Waſhington, we hinted our opinion that this would in all probability rank among the number of national works. We find that our prognoſtic is verified, and that Mr. Marſhall has, in the progreſs of his biographical labours, entered ſo much at large into the military and political events which took place during the war between Great Britain and her North American Colonies, that his pages well deſerve the title of a hiſtory of the American Revolution. In this inſtance, indeed, it ſeems to have been impoſſible to ſeparate the departments of biography and general hiſtory. The fortitude of Waſhington was the invigorating ſpirit which animated and ſupported the reſiſtance of America againſt the claims of the Britiſh Cabinet; and in order juſtly to appreciate his conduct in particular circumſtances, it was a duty incumbent upon his biographer to trace the progreſs of public events during the period when he held the higheſt military and civil commands. At the ſame time, we muſt be permitted

* See the title of Vol. I. as given at full length in our Second Volume, page 280.

mitted to remark, that the annunciation contained in the title-page of this work, that it is "compiled from original papers bequeathed by the First President to his near relation," led us to form expectations which have not, as yet at least, been gratified. We conceived hopes, that some of these documents would bring to light General Washington's opinions concerning the important questions which were agitated during the earlier period of his political career;—the military transactions in which he acted so conspicuous a part;—and the proceedings of those daring speculatists whose counsels urged the Americans to insurrection, encouraged them in the hour of disaster, and at length secured their independence. But we find few references to any writing proceeding immediately from the pen of the General, excepting to his official letters, which have been already published*. The volume at present under our consideration contains, therefore, little matter of the nature of secret memoirs: but to those readers who are disposed to be contented with a perspicuous and well written narrative of interesting political and military events derived from materials which, however authentic, are not of difficult or rare occurrence, it cannot fail to be highly acceptable.

Having thus briefly given our sentiments on the general merits of this volume, we shall proceed to analyse its contents, occasionally offering a few remarks on certain transactions, in his account of which we apprehend that Mr. M's. natural partiality to his hero has induced him to suppress, censure, or to bestow too liberal a portion of praise.

George Washington, the great assertor of the liberties of America, was the third son of Augustine Washington, and was born at Bridge's Creek, in the county of Westmoreland, in Virginia, on the 22d of February 1732. His education, however useful, was not liberal, as he was not instructed in any language except the English. At the age of ten years his father died, and he was left under the tutelage of his mother. This circumstance had a powerful influence over his future destiny, as he was prevented, by the affectionate timidity of his surviving parent, from carrying into effect an intention which he conceived at the age of fifteen, of entering, as a midshipman, into the British navy. Being thus diverted from the career of martial glory, he was obliged, by the narrowness of his circumstances, to exercise his industry in the comparatively humble capacity of a surveyor of lands.

It should seem, however, that his predilection for the profession of arms, had, at an early period of his life, attracted the notice of those who directed the details of the government

* In two volumes 8vo; London, 1795.

of

of his native province; as he had ſcarcely attained the age of nineteen years when he was appointed one of the Adjutants-General of Virginia, with the rank of major. He had not been long occupied in the laborious duties of this office before the general opinion which was entertained reſpecting his ſpirit and prudence, recommended him as a proper perſon to be entruſted with a commiſſion of equal delicacy and importance. The reſtleſs ambition of the French court having ſuggeſted to the miniſters then in power, the plan of circumſcribing the Britiſh dominions in America, by eſtabliſhing a chain of poſts connecting Canada with Louiſiana; a body of French troops had, in purſuance of this deſign, taken poſſeſſion of a tract of country ſituated in the weſtern extremity of Virginia. Mr. Dinwiddie, the Lieutenant Governor of that province, deeming it neceſſary to diſpatch a confidential commiſſioner to warn theſe intruders to quit the Britiſh territories, and to reconnoitre their poſitions, readily accepted the proffered ſervices of Major Waſhington. The miſſion, thus undertaken by the youthful envoy, was in no ſmall degree difficult and perilous. The winter was ſetting in—his route lay through an extenſive tract of country, uninhabited by white people, and infeſted by troops of unfriendly Indians. He was not, however, deterred by theſe alarming circumſtances from proceeding on his journey, which he commenced on the 31ſt of October 1753. On the 16th of January enſuing, he returned to Williamſburg, having executed his commiſſion with a ſkill and firmneſs which gave a juſt preſage of the virtues which he afterwards exerciſed in ſtill more arduous undertakings. Soon after his return, he publiſhed a journal of the events of his miſſion. This document, which Mr. M. has republiſhed in a note extending from p. 5 to p. 21 of the preſent volume, contains much curious matter, and evinces at once the fortitude of his mind, and his talent for accuracy and minuteneſs of obſervation.

Soon after his return from this miſſion, Major Waſhington was promoted to the lieutenant-colonelcy of a regiment, raiſed by the province of Virginia for the purpoſe of repreſſing the encroachments of the French. Being now in a ſituation in which he truſted he ſhould be able to ſignalize himſelf by ſome military exploit, he had no ſooner joined his regiment, than he ſolicited and obtained permiſſion to advance at the head of two companies to an open ſpot of ground diſtinguiſhed by the name of the Great Meadows. Immediately after his arrival at that place, having received intelligence that a body of French troops, who were on their march thither from the Ohio, were encamped at a little diſtance

tance in the woods, he took advantage of a dark and rainy night, and, ſurrounding the enemy in their quarters, compelled the whole party to ſurrender. Soon after this tranſaction, the command of the regiment devolved on Waſhington by the death of his ſuperior officer Colonel Fry. The increaſe of his power was not, however, attended by a continuance of his good fortune. Having commenced his march towards Fort du Queſne with the view of diſlodging the French from that important poſt, he was met by a ſuperior number of the enemy, who compelled him to take refuge in a ſmall ſtockade which he had erected for the protection of his proviſions and military ſtores. Here he defended himſelf with great reſolution during a whole day; but in the enſuing night he found himſelf reduced to the neceſſity of ſigning a capitulation. It was, no doubt, a conſiderable alleviation of the chagrin which he experienced in conſequence of this reverſe of fortune, that the favourable terms which he obtained indicated the reſpectful opinion entertained by the French commander, of his activity and courage.

Here we find ourſelves called upon to ſupply an omiſſion of Mr. Marſhall, who, by paſſing this expedition over without any remark of cenſure, ſeems to approve of its conduct; whereas it appears to us that, in advancing ſo far as he did to meet the enemy, without having aſcertained their numbers, Colonel Waſhington was guilty of an indiſcretion which can be excuſed only in conſideration of his youth and inexperience.

In the courſe of the winter of 1754, orders were received in the American colonies, by which ſuperiority of rank was given to officers commiſſioned by the king, or by his generals commanding in chief in North America, over officers of higher nominal ſtation commiſſioned by the governors of the reſpective provinces. Indignant at this regulation, Colonel Waſhington quitted the ſervice, and retired to Mount Vernon, an eſtate which had lately been bequeathed to him by his eldeſt brother, Mr. Lawrence Waſhington. In this delightful ſpot he employed himſelf in agricultural purſuits, and paid that attention to the improvement of his property, from which he had been in a great meaſure precluded by his late military occupations.

He was not, however, permitted long to enjoy the pleaſures of repoſe. General Braddock having heard of the reputation which he had acquired by his firſt military eſſay, and being deſirous to avail himſelf of his knowledge of the country, invited him to enter into his family as a volunteer and aid-de-camp. Colonel Waſhington readily accepted this invitation,

invitation, and General Braddock had no ſooner commenced his march towards the frontier, than he repaired to head-quarters; and his advice concerning the beſt mode of equipping the army, and directing its movements, was ſoon found to be of ſignal utility. Fortunate would it have been for the Britiſh forces, had his ſuggeſtions been implicitly followed. But, in ſpite of his remonſtrances, Braddock loſt time by unneceſſary delays, in conſequence of which the enemy had full opportunity to aſſemble their forces and reconnoitre his line of march. By theſe advantages the French commander did not fail to profit. Falling upon the Britiſh while they were entangled in the woods near the river Monongahela, he completely routed them. The flower of the colonial army were left lifeleſs on the field, and Braddock, who had been carried off in a tumbril, ſorely wounded, died the day after the engagement. It was only on the day preceding this diſaſtrous action that Colonel Waſhington, who had been ſeized by a violent fever on the march, had rejoined the army. To ſo weak a ſtate had he been reduced by his diſorder, that he had been obliged to perform the latter part of his journey in a covered waggon. But, feeble as he was, he immediately reſumed the duties of his office. Of the bravery which he diſplayed in the engagement, Mr. M. ſpeaks in the following terms:

"In a very ſhort time after the action had commenced, he was the only aid-de-camp remaining alive and unwounded. On him alone devolved, in an engagement with markſmen who ſelected officers, and eſpecially thoſe on horſeback, for their objects, the whole duty of carrying the orders of the commander in chief. Under theſe difficult circumſtances he manifeſted that coolneſs, that ſelf-poſſeſſion and fearleſsneſs of danger, which ever diſtinguiſhed him, and which are ſo neceſſary to the character of a conſummate ſoldier. He had two horſes killed under him, and four balls through his coat; but, to the aſtoniſhment of all, eſcaped unhurt, while every other officer on horſeback was either killed or wounded. 'I expected every moment,' ſays an eye-witneſs*, 'to ſee him fall.' His duty and ſituation expoſed him to every danger. Nothing but the ſuperintending care of Providence could have ſaved him from the fate of all around him."

Colonel Dunbar, who ſucceeded to the command of the Britiſh forces on the death of General Braddock, having retired with the remnant of the regular troops to Philadelphia, the province of Virginia was left in a defenceleſs ſtate, and expoſed to the incurſions of the enemy. In this emergency the Aſſembly determined to raiſe a new regiment conſiſting

* Doctor Craik.

of

of sixteen companies, the command of which they gave to Colonel Washington; who had no sooner accepted this new appointment than he visited the frontiers, and exerted his utmost endeavours to put them in a respectable state of defence. But the resources which he had at his disposal were by no means adequate to this purpose. In spite of his vigilance and industry, the back settlements of the colony were invaded, in the fall of 1755, by a considerable body of French and Indians, who spread terror and devastation where ever they came. This formidable attack was renewed in the ensuing spring. The indignant feelings of the commander in chief, who found himself unable to protect his countrymen from these murderous incursions, are well pourtrayed in his own words:

"I see their situation," said he, in a letter to the Lieutenant Governor; "I know their danger, and participate in their sufferings, without having it in my power to give them further relief than uncertain promises. In short, I see inevitable destruction in so clear a light, that, unless vigorous measures are taken by the assembly, and speedy assistance sent from below, the poor inhabitants now in forts must unavoidably fall, while the remainder are flying before the barbarous foe. In fine, the melancholy situation of the people, the little prospect of assistance, the gross and scandalous abuses cast upon the officers in general, which is reflected on me in particular, for suffering misconduct of such extraordinary kind; and the distant prospect, if any, of gaining reputation in the service, cause me to lament the hour that gave me a commission, and would induce me, at any other time than this of imminent danger, to resign, without one hesitating moment, a command, from which I never expect to reap either honour or benefit; but, on the contrary, have almost an absolute certainty of incurring displeasure below, while the murder of helpless families may be laid to my account here.

"The supplicating tears of the women, and moving petitions of the men, melt me with such deadly sorrow, that I solemnly declare, if I know my own mind, I could offer myself a willing sacrifice to the butchering enemy, provided that would contribute to the people's ease."

In his endeavours to raise a force sufficient to repel the enemy, Colonel Washington, for some time, experienced many obstacles from the supineness or jealousy of the Assembly, who could not be persuaded to remedy any errors in their military regulations, till fatal experience had convinced them of the necessity of listening to the advice of those who were more versed in the art of war than themselves. Nor did he receive more support from the Lieutenant Governor of the province, Mr. Dinwiddie, who, says Mr. M. "seems to have been a weak,

weak, obſtinate, and rude man, without juſt conceptions of the ſituation or real intereſts of the colony, and frequently deranged the ſyſtems of Colonel Waſhington, by orders which could not be executed without conſiderable hazard and inconvenience." The arrival of Lord Loudon, however, who in the year 1757, was appointed to the government of Virginia, and to the chief command of the Britiſh forces in America, inſpired him with new hopes, and he loſt no time in tranſmitting to his lordſhip a memorial, in which he ſtrongly inſiſted upon the neceſſity of adopting offenſive meaſures, and attempting to reduce Fort du Queſne, the poſſeſſion of which enabled the enemy to lay waſte the Virginian frontier, and to retire with impunity. But to his great mortification, his remonſtrances were ſo far from producing the deſired effect, that the new commander in chief, inſtead of augmenting the number of troops deſtined to the defence of Virginia, withdrew a conſiderable proportion of them, to aid his efforts againſt the enemy in the northern colonies. At this juncture, Colonel Waſhington was ſummoned to undertake the deſperate taſk of defending a frontier of more than three hundred and fifty miles with ſeven hundred men. Nor were his toils and cares alleviated by the gratitude and applauſe of thoſe who held the principal offices of the ſtate. On the contrary, the diſaſters, which, in ſuch circumſtances, muſt neceſſarily take place, were attributed to negligence and remiſſneſs of duty on his part; and whilſt he was laviſhing his beſt days and expoſing his life for the benefit of his country, thoſe who were ſitting inactive in the capital were blaming him for not performing impoſſibilities. It cannot be conſidered as an impeachment of his character, that the reiterated mortifications which he had experienced during the period of his command induced him to meditate a reſignation of his commiſſion. He was, however, diverted from the execution of this deſign by the intelligence which he received at the cloſe of the campaign of 1757, that General Forbes, to whom the department of the middle and ſouthern provinces had been committed, was convinced of the neceſſity of offenſive operations, and had determined on an expedition againſt Fort du Queſne. He accordingly loſt no time in conducting his regiment to join the forces deſtined for this expedition. On this occaſion General Forbes does not appear to have been diſpoſed to pay as much deference as might have been expected to Colonel Waſhington's ſuperior knowledge of the country; in conſequence of which the march of his forces was ſo much retarded, that there was every reaſon to believe that the delay would afford the French time to make preparations

rations for an effectual reſiſtance. Of this, indeed, ſuch ſerious apprehenſions were entertained, that when the army had advanced to within a few days' march of the object of its deſtination, it was determined in a council of war to defer proceeding further till the next campaign. At this critical juncture, intelligence fortunately arrived that the French garriſon was feeble and unſupported, and in great want of proviſions. Theſe encouraging circumſtances induced the General to march forward. On his arrival at the Fort, he found it abandoned by the garriſon, who had made their eſcape in ſmall craft down the Ohio.

The reduction of Fort du Queſne produced all the good conſequences which had been predicted by Colonel Waſhington: No longer ſupported by the French, the Indians relinquiſhed their hoſtile enterpriſes againſt the Virginian frontier, and the ſettlers purſued their occupations in ſecure tranquillity. Having thus aſſiſted in accompliſhing an object which had ſo long occupied his moſt anxious thoughts, Colonel Waſhington again relinquiſhed his military employments. He was followed into retirement by the regret and kind wiſhes of the officers of his regiment, which they teſtified by an affectionate letter, expreſſive of the high ſenſe which they entertained of his merits as a ſoldier and a citizen.

Soon after the reſignation of his commiſſion, he was married to the widow of Mr. Curtis, "to whom he had been for ſome time ſtrongly attached, and who to a large fortune, and a fine perſon, added thoſe amiable accompliſhments which enſure domeſtic happineſs, and fill with ſilent but unceaſing felicity, the quiet ſcenes of private life."

But though Colonel Waſhington was induced by various conſiderations a ſecond time to relinquiſh the military profeſſion, he did not ceaſe to ſerve his country in a public capacity. A ſhort time previouſly to the reſignation of his commiſſion, he had been elected a member of the houſe of Burgeſſes of the province of Virginia. Of his ſhare in the deliberations of that aſſembly, Mr. M. does not furniſh any particular account. He only informs us, that "he continued a moſt reſpected member of the legiſlature of his country, in which he took an early and decided part in the oppoſition made to the principle of taxation aſſerted by the Britiſh parliament." The origin and progreſs of this oppoſition, which ultimately produced the war between Great Britain and her American colonies, are ſtated by Mr. M. at ſome length, but with preciſion and candour. We do not feel ourſelves diſpoſed to follow him into detail on this part of his ſubject. It will be ſufficient to our purpoſe to recall to the recollection of our readers, that

the Britiſh Cabinet, taking into conſideration the great expences incurred in defence of his Majeſty's North American territories, deemed it reaſonable that the inhabitants of thoſe territories ſhould contribute their ſhare to the ſupport of the public burdens; and therefore procured the paſſing of an act of parliament, impoſing certain duties on ſtamps uſed in the American colonies. To the execution of this act a decided oppoſition was raiſed by certain leading characters in America, who maintained the principle that repreſentation and taxation ought to be inſeparable; and that, therefore, no tax could be legally impoſed upon his Majeſty's American ſubjects by any authority except that of their reſpective colonial aſſemblies. In conſequence of a change of miniſtry, this obnoxious act was repealed, with a general reſervation of the right of the Britiſh parliament to tax America. This aſſertion of an abſtract principle would not, however, in all probability have excited any permanent ſenſation in America, had not it been followed up by an act paſſed in the year 1767, impoſing duties on tea, glaſs, paper, and painter's colours, imported into the colonies. The adoption of this ill adviſed meaſure revived the diſcontents, which might otherwiſe have ſubſided; and the ſubſequent partial repeal of the act in queſtion, reſerving the duty on tea, retained a ſufficient quantity of practical aſſertion of right to excite diſguſt on the part of the Americans; while, at the ſame time, it afforded to the ſpirit of reſiſtance no ſmall degree of encouragement. The inhabitants of the province of Maſſachuſſets, inheriting from their anceſtors an ardent love of liberty, ſignalized themſelves by the violence of their oppoſition to the meaſures of the Britiſh Cabinet; and in the courſe of their proceedings, they were guilty of ſo many and flagrant infringements of the laws, that the Britiſh Parliament determined, by inflicting upon them a ſevere puniſhment, to render them a warning to the other parts of the continent. With this view, an act was paſſed, whereby the landing and ſhipping of goods, wares, and merchandizes, at Boſton, or the harbour thereof, were prohibited, till the King in Council ſhould declare himſelf ſatisfied as to the reſtoration of peace and good order in that town. This ſevere meaſure was ſo far from producing the effect of abating the ſpirit of reſiſtance, that four months had not elapſed after the annunciation of it in America, before a General Congreſs, conſiſting of deputies from twelve provinces, met at Philadelphia, to conſider of the beſt means of oppoſing what they regarded as an infringement of their natural and chartered rights. In the mean time, preparations were made throughout the Continent, to vindicate thoſe rights by force of arms. With a view of obſtructing

ſtructing theſe preparations, General Gage, on the 19th of April 1774, detached a conſiderable force from Boſton, with orders to deſtroy a quantity of military ſtores which had been collected at the town of Concord. This expedition was very diſaſtrous to the Britiſh, who, after diſperſing a body of continental volunteers whom they found aſſembled at Lexington, were ſo ſeverely haraſſed on their return to Boſton, that their loſs in killed, wounded, and priſoners, amounted to 273 men. About the ſame time Ticonderoga and Crown Point were forcibly occupied by a body of Americans, under the command of Colonel Allen. Emboldened by theſe ſucceſſes, the provincials did not heſitate to enter upon an undertaking of ſtill higher moment. Generals Howe, Burgoyne, and Clinton, having arrived at Boſton with a re-inforcement of troops from England, it was daily expected that General Gage, who had long been confined within the limits of that town, would attempt to enlarge his quarters, by penetrating into the country. The American council of war, being determined to prevent him from effecting this his ſuppoſed purpoſe, ordered one thouſand volunteers and militia-men to take poſſeſſion of Bunker's Hill; an eminence ſituated juſt within a peninſula to the N. E. of Boſton, on which Charleſtown ſtands. By ſome miſtake, the provincials who were ſent on this duty threw up their entrenchments on Breed's Hill, ſituated on the ſame peninſula, but much nearer to Boſton, which town it in fact commands. Nothing could equal the aſtoniſhment of the Britiſh at the audacity of the provincial troops in occupying this ground, if we except their ſurpriſe at the gallant reſiſtance made by theſe raw troops againſt their efforts to diſlodge them. Twice did they give way before the deſtructive fire of the Americans; and it was not without an obſtinate ſtruggle that, on a third attack, they drove the enemy from their lines.

The ſword being now drawn, it became a ſubject of high concern to the American Congreſs to appoint a Commander in Chief of their forces, who ſhould unite to unſuſpected patriotiſm, a high degree of military knowledge. In theſe circumſtances, the unanimous wiſhes of their countrymen directed their choice to Colonel Waſhington.

"When, the next day, the Preſident communicated this appointment to him, he modeſtly anſwered, that, though truly ſenſible of the high honour done him, yet he felt great diſtreſs, from a conſciouſneſs that his abilities and military experience might not be equal to the extenſive and important truſt. However, as the Congreſs deſired it, he would enter upon the momentous duty, and exert every power he poſſeſſed, in their ſervice, and for ſupport of the glorious cauſe. He begged them to accept his cordial thanks for

this diſtinguiſhed teſtimony of their approbation, and then added, 'But, leſt ſome unlucky event ſhould happen, unfavourable to my reputation, I beg it may be remembered by every gentleman in the room, that I this day declare, with the utmoſt ſincerity, I do not think myſelf equal to the command I am honoured with.'

"He declined all compenſation for his ſervices, and avowed an intention to keep an exact account of his expences, which he ſhould rely on Congreſs to diſcharge."

Entering without delay upon the duties of his arduous office, General Waſhington, after viſiting New York, repaired, on the 3d of July 1775, to the head-quarters of the American army, which was now occupied in the blockade of Boſton.

That town is ſituated on a peninſula, which is joined to the main land by a narrow iſthmus, called Boſton Neck. Having ſtrongly fortified this outlet, General Gage had encamped the greater part of his forces on the peninſula of Charleſtown, which lies to the north of Boſton, whence it is ſeparated by a narrow ſheet of water, over which a bridge has ſince been thrown. The line of the blockading army extended about twelve miles, from Winter Hill on the left, to Roxbury and Dorcheſter on the right, the head-quarters being eſtabliſhed in the central point at Cambridge. The Britiſh forces conſiſted of ſomewhat leſs than eight thouſand; thoſe of the Americans of about thirteen thouſand men. But the diſparity in point of numbers was, perhaps, compenſated by the ill equipment of the latter, many of whom General Waſhington found to be totally deſtitute of arms and clothing. He was alſo not a little alarmed by the diſcovery which he made ſoon after his arrival, that his camp was ſo ſcantily provided with military ſtores, that for the ſpace of a fortnight his magazines could furniſh no more than nine cartridges per man. As his troops were well known to be in general unprovided with bayonets, it was obvious that ſhould the enemy gain intelligence of his want of ammunition, his army muſt fall a ſacrifice, or be compelled to make an inglorious retreat. In theſe critical circumſtances, he ſummoned a council of war, in which it was reſolved, that though it was impoſſible at preſent to commence offenſive operations, it was highly expedient that the blockade ſhould be continued. Senſible how much was expected from his exertions, the American General muſt have been ſeverely mortified to find himſelf thus reduced to the neceſſity of reſtricting himſelf to defenſive meaſures. An additional ſource of vexation was found in the terms of the enliſtment of his troops, the ſervice of many of whom was to ceaſe in November, and none were engaged to continue longer than the laſt of December. In conſequence of this improvident arrangement,

rangement, the blockading army was in fact diſſolved at the cloſe of 1775, and replaced by new levies and by regiments of militia. Theſe difficulties General Waſhington encountered with patient and perſevering induſtry: and notwithſtanding the diſadvantage of his ſituation, he continued gradually to ſtraiten the quarters of the Britiſh troops. In the ſpring of 1776, his army having been conſiderably re-inforced, he determined to take poſſeſſion of the heights of Dorcheſter, an eminence which commands the town of Boſton. This deciſive operation having been executed on the 4th of March, and the Britiſh forces who were detached to diſlodge the Americans from this advantageous poſition having been diſperſed by a ſtorm, Sir William Howe, who had ſuperſeded General Gage in the chief command, thought it adviſeable to evacuate Boſton, which was occupied by the continental forces, on the 17th of March.

(*To be continued.*)

---

ART. CLXXII. *Original Correſpondence of Jean Jacques Rouſſeau, with Madame La Tour de Franqueville, and Monſieur Du Peyrou. Tranſlated from the French.* 2 vols. 8vo. pp. 710. Price 12*s.* Johnſon. 1804.

NOTHING is ſo injurious to the reputation of literary men, as the ill judged partiality of their friends, who, when they come to open the porte-feuille of the deceaſed, think that whatever intereſts them, will alſo intereſt the public. No one has ſuffered more from this than Rouſſeau. In the edition of his works already before the public, there is a multitude of private letters and looſe ſcraps, which could never have been meant by him for the public eye, and which the public could have well ſpared. The preſent letters were in the poſſeſſion of M. De Peyrou, a moſt particular friend of Rouſſeau, who appears to have had ſufficient judgment not to publiſh them, but did not carry his friendſhip for his deceaſed friend ſufficiently far to burn them. In his laſt will he ordered them to be depoſited in the public library of Neufchatel, where they are now to be found, if we may believe the French editor. We have no doubt of their authenticity; they bear every mark of the queruloufneſs, petulance, ſuſpicion, and miſtruſtfulneſs which made Rouſſeau a torment to himſelf, and to all who were connected with him.

The origin of the preſent correſpondence is as follows: Madame La Tour de Franqueville and a friend of hers, both of them married women reſiding in Paris, utter ſtrangers to the

perſon of Rouſſeau, conceive a romantic and enthuſiaſtic attachment to him, in conſequence of reading his Nouvelle Heloiſe. They commence a correſpondence with him, under the names of Julia and Clara, while he is reſiding at Montmorenci, in the neighbourhood of Paris. Rouſſeau at firſt ſuſpected that it was a trick to make him appear ridiculous, but is ſoon convinced of the contrary, and gives into the correſpondence with his uſual overweening vanity and enthuſiaſm. Whether the correſpondence merits the character given of it by the editors of the Mercure de France, that "more feeling, more ingenuity, and more grace, were never diſplayed in any ſeries of letters that ever exiſted," we ſhall leave our readers to judge from the extracts we ſubjoin; contenting ourſelves with giving our opinion that a duller effuſion of ſentimentality run mad was never laid before the public.

TO JULIA.

"Montmorenci, Nov. 24, 1761.

"You will be but little ſurpriſed, Madam, and perhaps ſtill leſs flattered, when I tell you, that the account given me of you by your friend affected me to tears. You are formed not only to excite emotion, but to render it delicious; ſo that you will find nothing new or animating in what I tell you. But what you will think rather ſingular is, that your ſoul and underſtanding have produced upon me this impreſſion, without the leaſt aſſiſtance from your perſon. In truth, I am much gratified by the opportunity of knowing, without having ſeen you, ſince this circumſtance enables me to exerciſe the juſtice of withholding a heart which more properly belongs to your ſentiments, and gives me the ineſtimable advantage of loving you differently from all who approach you. Immortal Providence! There is, then, ſuch a thing as virtue upon the earth! There is virtue in womankind! Virtue in France! At Paris! Within the precincts of the Palais Royal! Aſſuredly, it was not there I ſhould have ſought her. I know of nothing, Madam, ſo intereſting as yourſelf; but, notwithſtanding your misfortunes, I cannot eſteem you worthy of compaſſion. A correct and noble mind may have cauſes of ſorrow, but it has compenſations unknown to thoſe of another claſs; and I am every day more convinced that the moſt delightful of all enjoyments is that which ariſes from ſelf-complacency, for thinking nobly, and doing well.

"Forgive me for this moment of enthuſiaſm; you are above all commendation, which debaſes real merit, and I promiſe not to repeat to you ſuch language; but, in revenge, expect from me frequent reproaches. You, perhaps, do not know that, the greater the eſteem with which you inſpire me, the more my expectations will be raiſed, and the more I ſhall require of you. This I muſt tell you, both you and your friend have done preciſely what was neceſſary to make me eternally diſſatisfied with you. For inſtance, what am I to think of the caprice which made you refrain from writing

ting to me after your recovery, becauſe it happened I had not written to you? Good Heavens! this was preciſely the reaſon why you ſhould have written, that our correſpondence might not be reciprocally languid. Have you forgotten our treaty, or is it thus you fulfil its conditions? Do you intend to count my letters, one, two, three, to know when you ſhould write to me, and when forbear to write? Repeat once or twice ſuch a miſerable calculation as this; and, though I may adore you to all eternity, I will never write you another letter.

"And that other Circe, who pretends to ſo much ſelf-abaſement! who tells me ſhe is exactly like an idiot. If this be true, it is I who am the real idiot; for in truth, to me ſhe ſeems to fall little ſhort of Julia herſelf in point of underſtanding. Is not this the language of politeneſs? Amiable Clara! pardon my franknefs, if I cannot withhold from telling you, that the truly wiſe always find their own level, and that modeſty with them can be no other than hypocriſy.

"But if, in ſpeaking of herſelf, ſhe has fairly challenged my reproof, what homage is ſufficient to repay the language ſhe has uſed in deſcribing you! With what pleaſure does her heart expand on this enchanting text! With what zeal, with what energy ſhe deſcribes the virtues and misfortunes of her friend! Twenty times, to ſpeak moderately, while peruſing her letter, did I imprint my kiſſes on her hand at leaſt. Would that this were my greateſt misfortune; but a ſtill worſe is, that I am compelled to relate all this to you as a crime I am by duty obliged to confeſs.

"Adieu, lovely Julia; I ſhall write to you no more for theſe ſix weeks: this is reſolved on: let us obſerve how you will demean yourſelf all this time. I would ſay ſomething to you of myſelf, if I could ſay any thing conſolatory. But, perplexed and wounded as I am by evils of every kind, my bodily ſuffering is the leaſt of my afflictions. This, you muſt allow, is not a proper time to receive M. Sarbourg. I have not, however, forgotten that he is to be conſidered of: I will ſay more on the ſubject in my next letter."

FROM ME. Nov. 24, 1761.

"You are, Sir, very fortunate that I received your laſt letter at a time when I was in ſuch a ſtate of weakneſs, occaſioned by my illneſs, and the remedies preſcribed me, that I was unable to abandon myſelf to the ſtrong reſentment it occaſioned me: I am, to the laſt degree, irritated by the tone of independence that runs through every part of it; and it is a mortifying contraſt to the *diſpoſition* you a few days before pretended to feel, of being wholly devoted to me. *Accept, or refuſe, but do not attempt to make a better bargain with me, for it would be uſeleſs; my reſolution is fixed.* And what does all this mean? *I ſet theſe bounds to my complaiſance.* Is this your ſubmiſſion? Great God! What a tone! Even from the lips of him I am bound to obey, I ſhould think it much too abſolute. And, let me aſk, who *talks of gratitude* to prevent you entertaining that ſentiment: you have precluded any poſſibility of ſuch a relation between us, by the inflexibility you have oppoſed to my intreaties. I, however, conceive that we ought to eſtimate obligations leſs by the

ſervices we may have received, than by thoſe our friends have wiſhed to do us: but I require nothing of you; not even *gratitude*. You have provided for every thing in declaring that you are not polite; and, as if one fault could be the means of repairing another, you obſerve, with an oſtentation not very philoſophical, *I feel ſentiments at my heart that are an excuſe for the want of being ſo*. This is well, Sir; I, on my part, am conſcious of ſentiments (but I do not boaſt of them), that render me ſo without effort. The concern occaſioned me by the conſtant view of the ſufferings of beings of ſenſibility, the deſire of contributing to the happineſs of all who approach me, the fear of diſobliging, in a word, my natural temper, all make kindneſs of manners in me inevitable; and this I call politeneſs. However, by preſcription, we may give that name to a tiſſue of ceremonious falſehoods; I know how to ſuppreſs a curtſey, a compliment, &c. &c. and conceive I am, on this account, no leſs polite, for I endeavour to ſubſtitute for theſe puerilities, attentions of greater value, both to the donor and the receiver.

"You have moſt judiciouſly choſen your field of battle, in laying a ſtreſs on the injury done my countrywomen by the French opera; and this you addreſs to me, whom naturally you muſt ſuppoſe ſenſibly affected with the beauties of Italian poetry and muſic, and a ſtranger to all operas but that in France. Is it that you hold, the ear can remain inſenſible of the very impreſſions to which the heart is ſo ſuſceptible? In vain would you object that the ear is the vehicle through which words and ſounds muſt paſs to the heart. Independently of there being a harmony peculiar to poetry, which, ſo to expreſs myſelf, reverberates to the eye, this objection is ſolid only as relative to deaf perſons. If it be true that we cannot feel what we do not underſtand, it is no leſs ſo that whatever the ear conveys to the heart, whether a diſcourſe or a ſucceſſion of ſounds, it muſt depend upon the diſpoſition of the heart to furniſh the charm by which they can alone be enabled to affect the ear agreeably. The greateſt merit of an obſervation is, Sir, to have placed it ſuitably; but you loſe no opportunity of railing both at our muſic and our women. As to the muſic, I abandon it to your fury. We have not framed our own organs. With reſpect to the virulence with which you attack my ſex, I diſcover your condemnation, as well as that of many other men, in a ſource which, as you pretend, is no longer reſorted to by women. An Italian poet, ſtruck with the ferocity of the male ſex, obſerved,

> 'Tutti gli altri animai che ſono in terra,
> O che vivon quieti e ſtanno in pace,
> O ſe vengono a riſſa e ſi fan guerra,
> A la femina il maſchio non la face.'

"Make your own concluſions, Sir. It is much to be regretted that the influence of our opera has not proved ſo fatal to me as to all other French women! I ſhould not have repelled, by means of a foreign language, the affronts you have offered us in our own. But no more of muſic: You have made of it a ſubject of ſo much importance,

importance, that it no longer belongs to me to treat of it. . . . . Your pardon, Sir, your pardon; you have been too ſeverely reproved, if you have delicacy enough to feel as a puniſhment the language of a woman; if you have not, I ſhall not repent of having ſuppoſed the contrary. A too favourable opinion of a great man reflects no obloquy on the heart that conceives it. Let us now return to the daſh with two little points after it, that finiſh all my letters. I am ever ready to forget all injuries from the moment I perceive to be in the path of inſtruction. It is poſſible to be a woman, tounderſt, and Italian, to have a correct orthography, to write a bold character, to point with exactneſs, and, with all this, be ignorant of many things. No one is more ſenſible of this than myſelf. Is the daſh which ſo much diſpleaſed you, ridiculous every where but in the public offices? I really cannot tell you how I learned it, nor why I uſe it; but I conceive it muſt have originated in my liking to ſee every thing well finiſhed. If it is better that I ſhould abjure it, tell me ſo ſeriouſly; I require plain language; this I have before obſerved to you: deficient as I am in ſagacity, I never fail to heſitate if I am called upon to interpret.

"You have given me a proof of intereſt in my welfare, by the manner of your inquiry to Clara concerning my health, that deeply affected me. Never was a laconiſm more eloquent. I know not how to thank you more effectually than by telling you how much I value it. Adieu, Sir. I ſhould be obliged to you to put the words *To Julia*, on the addreſs of ſuch letters as you may intend for me: I was half inclined to return you the laſt, becauſe theſe words were not upon it, (of courſe that you might add them,) for I will have no other name than *Julia*. When I behold this word traced by you, who have uſed it for ſo delightful a purpoſe, I enjoy the happineſs of a momentary illuſion, which I would not, perhaps, exchange for things it is cuſtomary to ſet a higher value upon. In ſhort, in not wreſting it from me, you have beſtowed it on me, and the moment you ceaſe to uſe it, you will have recalled the benefit."—

Vol. i, Letter xxiii.

We think the poſtſcript to Letter xix. might very well have been omitted, as it is only to inform St. Prieux, that "Julia is to take her firſt opening medicine to-morrow."

It is but fair that Clara alſo ſhould furniſh a ſpecimen of her ſtyle and manner.

"*The poor Creature* CLARA, *to* ST. PRIEUX.

"November 28. 1761.

"What mean you, Sir, I pray, by theſe words: *both you and your friend do all you can to cauſe me diſſatisfaction?* You and your friend! As if it were my fault that Julia, the moſt delicate of her ſex, for the only time in her life, happens to fall into a miſtake upon a queſtion of true delicacy. I, believe me, had no ſhare in her miſtake; I was not backward to perceive that the true motive of your writing to me was anxiety for Julia, of whom you could obtain of me earlier intelligence than of herſelf, ſince ſhe was in her bed, and I upon

upon my legs. I in vain employed all my rhetoric to prevail on her to believe as I do of the caſe; for ſhe will not let go her hold; while I, without renouncing my opinion, wrote to you as ſhe dictated; perſuaded in myſelf that it was a ſick-bed whim, which would vaniſh with the return of health: in this I was right; for, as you perceive, it does not now exiſt. So far, I do not diſcover that I have been guilty of any crime. What, therefore, do you mean by —*and that other Circe?* The word other may be applicable enough; but I am not that other. You are, ſurely, amuſing yourſelf at tranſpoſing or chuſing our words at pleaſure, and thus confounding Julia with me: this, without ſcruple, ſhe may call a foolery of the firſt order. It is Julia who ſhould reſent it; but this I take upon myſelf, becauſe her glory is dearer to me than my own. Read, Sir, read; you will find that it is Julia who ſo ſtupidly ſays, in all her letters, that ſhe is devoid of underſtanding; and alſo, that being myſelf at length no longer able to contain my rage, it was I who ſaid, ſhe had infinitely more than myſelf. This ſhe has proved the truth of, for you very properly admit, in your laſt letter, the juſtice of my aſſertion. What is it, then, that ſo provokes you? Ah! let me intreat you not to think of quarrelling with me for the faults of others; you will find quite enough of my own to chaſtiſe.

"I ſwear, this correſpondence almoſt makes me mad: for example, can you ſuppoſe any poſſible reaſon why your letter, dated the 24th, did not reach me till yeſterday, the 27th? This, again, has cauſed cruſades and wonderment enough. I this morning carried it to Julia, and had the honour to be received by her with all the ſtrut of a Doge; and then, enraged at the injuſtice your letter proves upon her, in having falſely imputed to you what ſhe now finds you quite innocent of, ſhe next bethinks herſelf of detaining me to dinner, to have the better opportunity of raving at me at pleaſure! Why not have carried your letter to her ſooner! This, my Julia, would have ſmoothed no part of your dilemma, for I received it only yeſterday evening, and your own letter went to the poſt before noon. I did not mention to you, in my panegyric of her, that ſhe was ſubject to ſuch flights as theſe, becauſe it never happened ſo before ſhe correſponded with you. Endeavour, I intreat you, to reſtore a brain that I ſhould be ſorry ſhe ſhould loſe entirely. Let me warn you both to mix a little more ſobriety in your correſpondence, or releaſe me from my office of go-between, for I am quite out of patience.

"She will either write to you, or ſhe will not write to you: ſhe is not yet determined which. The only reſolution ſhe has taken is to truſt no more, ſince the loſt letters, to the expedient of counterſigning. I, for my part, ſhall try it once more; let me know how it ſucceeds, that I may either perſevere, or for ever renounce it.

"Would you believe, too, that another of her whimſies is to make you acquainted with my hiſtory? As I perceive no neceſſity for this, I have entered my caveat againſt ſuch a proceeding; for though my friendſhip for her is equal to hers for me, all I was able to tell you of her was below her real value: whereas, all ſhe could tell you of me, would be much above mine. Let me, therefore, recommend

commend to you to learn the ſaid hiſtory from my own pen, ſince ſhe has the mania of your knowing it; you will thus obtain it without embelliſhment: it will not be long.

"Now liſten; I am Zany, arch Zany; daughter of a ſoldier tolerably high in the eſtimation of his country, and who ſpent in its ſervice a fortune ſomewhat beyond a competency; I have for a huſband a man whoſe probity is greater than his revenue; I am a good wife—yes, tolerably good; a good mother; yes, to very folly; a uſeleſs friend: *dixi.*" Vol. I. Letter xxv.

The letters between Rouſſeau and M. de Peyrou, which occupy more than half of the ſecond volume, are not without intereſt. They touch a good deal on the intercourſe between Rouſſeau and Hume. The latter is conſidered by Rouſſeau as having formed a triumvirate, with Voltaire and D'Alembert, decidedly hoſtile to him, after having profeſſed the greateſt friendſhip and attachment to him. We heſitate in believing this charge, when we recollect the eternal ſuſpicions of Rouſſeau, which not even ſpared his deareſt friends.

We recommend to ſuch of our readers as are troubled with the gout the attentive peruſal of the following letter:

"I had a preſentiment of your gout, and felt as much uneaſineſs concerning it as you felt of pain. I hope you are now delivered from its attacks, for this year at leaſt: the anticipation of theſe annual returns is dreadful; at the ſame time, if, during a fit of acute pain, one could reaſon at all, it would be ſome conſolation to reflect that it enſures eleven months of eaſe. For my own part, if I could thus bring the lingering pains I endure to a ſingle point, with eagerneſs would I accept the condition: for it is the intervals of eaſe that alone give value to my exiſtence. Yet, as I cannot but aver that the ſum of my ſufferings is greater than theſe occaſioned by your gout, I am ſenſible that you will not think like me in this reſpect. However, I ſtill muſt maintain that to ſuffer acutely, to whatever degree, is preferable to the alternative of ſuffering always. Oh! my hoſt, let us not renew the evils that are paſſed by the cruel recollection of what they were; but rather let us content ourſelves, agreeably to your example, with endeavouring to ſoften the rigour of their attacks, by every precaution reaſon may ſuggeſt. That of taking frequent exerciſe appears to me excellent: the gout owes its exiſtence to ſedentary habits of living; this cauſe, at leaſt, we ſhould obviate. You ſeem to conſider of equal efficacy the exerciſe of walking on foot, riding on horſeback, and that occaſioned by the motion of a carriage: I am not of your opinion. Scarcely does a carriage afford any motion; and as he who rides on horſeback remains ſeated, and reſts his feet on the ſtirrups, more than half of his body remains perfectly ſtill. But by walking on foot, every muſcle is thrown into action, and the accelerated motion of the blood excites a ſalutary perſpiration. It is ſcarcely poſſible, while walking, for the ſecretion of the humours to go on otherwiſe than

than well: walk therefore on foot, take journies, herboriſe; go to Creſſier on foot, return the ſame, though ſome bull ſhould take upon him to do the honours of his territory as you paſs through it.

" I approve alſo of the abſtinence you would preſcribe yourſelf, provided it be not carried to exceſs. Continue to refrain from ſuppers; you will ſleep the more quietly and ſoundly: it is alſo well to avoid adding the ſupper to the meal of dinner; but do not fall into the contrary extreme of living like an anchorite, and weighing your food like Sanctorius. A great deal of exerciſe, and a great deal of abſtinence, will not do well together. Nature will never approve of ſuch a regimen; becauſe, in proportion to the increaſed exerciſe, ſhe increaſes the appetite alſo. We ſhould be ſober, even in our ſobriety. Chooſe the meat you ſhall eat, without preſcribing the quantity; let your table be frugal, but ſufficient; let every thing be ſimple, but good of its kind; let there be no delicacies juſt coming into ſeaſon; nothing that is rare or difficult to be procured; but let it be conſtantly provided with plain, wholeſome ſuſtenance, each article in its moſt perfect ſtate. Theſe rules I have always obſerved in my ſmall eſtabliſhment, and would continue to obſerve them, if I had an income of an hundred thouſand crowns per annum. I recollect having eaten at your houſe bread made of meal that had heated, and fiſh that was tainted: this is very pernicious. I know well enough that Mad. la Commandante is extremely attentive to points of this kind; but, unfortunately, no one is wealthy with impunity. But what ſhould be her principal care is, that her table be ſupplied rather with food that is wholeſome, than with what is coſtly and delicate.

" There is alſo, my dear hoſt, another ſort of abſtinence, that I believe to be of ſtill greater importance to your health, and which, I have not the leaſt doubt, would alone effect your recovery. The old Dumoulin conſtantly affirmed, that no man of habitual continency had ever had the gout. And his advice to gouty men who had put themſelves on a milk diet, was, " Drink champaign, and abandon courtezans." My dear hoſt, I am not ſatisfied with what you tell me on this head. What you conſider as the conſolation of your exiſtence, is, in fact, preciſely what makes that exiſtence burdenſome to you. An impoveriſhed ſtate of the blood furniſhes the brain with only pallid and vapid ſpirits, and engenders none but melancholy ideas. But let your blood regain its balſamic richneſs, and nature and human beings will ſoon aſſume in your eyes the moſt cheerful and alluring colours, and you will feel, with delight, the pleaſure of exiſting. The health of the body, the vigour of the ſoul, the vivacity of the mind, the gaiety of the temper, all depend on this momentous point; and the only regimen that is truly ſerviceable to a hypochondriac, is exactly that he never thinks of having recourſe to. I preach a doctrine that contrary habit renders extremely difficult to adopt: this I am well aware of; but on this head the gout ſhould be more eloquent than I. In the preſent caſe, however, it is leſs a queſtion of great efforts than of a certain addreſs, for you ſhould think leſs of vanquiſhing than of avoiding the temptation:

tation: you ſhould find means to occupy your mind in ſome other direction, and, above all, that ſuch occupation ſhould be agreeable, for thoſe that are irkſome demand relaxation; and at this point it is that the enemy lies in wait for us. My dear hoſt, I ſtand in the greateſt need of your exiſtence: I would give the half of my remaining days to ſee you poſſeſſed of health of body, and tranquillity of mind; and I am firmly perſuaded, that it ſtill depends ſolely on yourſelf to acquire theſe two advantages. I have a grand enterpriſe to propoſe to you: make a one year's experiment of my laborious but uſeful regimen. If in that time the machine be not reſtored to its original vigour; if the ſoul do not feel new elaſticity; if the gout return as before, I am for ever ſilent: reſume your previous habits: but I intreat you to reflect on the propoſal of your friend, if you would obtain health and happineſs. Are not ſuch important objects worthy of conſiderable ſacrifices? To render theſe leſs painful, endeavour to acquire ſome predilection which, by degrees, ſhall, if poſſible, become paſſion, and employ every moment of your leiſure. I have already adviſed you to purſue the ſcience of botany, and I now repeat that advice with earneſtneſs, becauſe you would derive from it the double advantage of amuſement and exerciſe; and becauſe, when a man has ſpent a day in herborizing, *con amore*, among rocks, he is glad to go quietly to reſt without a bedfellow. I diſtinguiſh in this purſuit advantages that are not eaſily found in any other. Follow, however, your inclinations, whatever they may be, provided you make of them an object of eager purſuit: you will ſoon be ſenſible of the charm of knowledge, in proportion as you advance in it: there are men who analyze a pretty flower with more pleaſure than they would analyze a pretty girl.—Heaven grant, my dear hoſt, that this may ſoon be your caſe alſo!"—Vol. II. p. 209.

Again;

"I am not abſolutely concerned for the little exertions you have been obliged to make reſpecting the botanical books. Walking, amuſements, occupations, are all ſalutary to a convaleſcent; but do not be under the leaſt uneaſineſs at the ill ſucceſs of your reſearches. I was nearly ſure that this would be the caſe, and the ſuſpicion that few of the books I wanted were to be met with in Paris, made me put down a great number in my liſt, that I might have a chance to procure ſome one of them. It is aſtoniſhing to what a point of conſummate ignorance and barbariſm the inhabitants of Paris have attained with reſpect to this uſeful and delightful ſtudy, which in every other part of Europe has been brought into vogue by the illuſtrious Linnæus. While in Germany and England even princes and nobility purſue the ſtudy of plants with eagerneſs, in France it is conſidered as only neceſſary to the ſcience of Pharmacy: and you would ſcarcely believe the profound contempt I excite, when I am obſerved in my purſuit of herborizing. The ſublime carpet ſpread over the earth brings no image to their minds but that of a glyſter or a plaiſter; and they conceive that I paſs

paſs my life in the compoſition of a laxative. How would they have been ſurpriſed to have ſeen the ducheſs of Portland, whoſe herboriſt I had the honour to be, climb up rocks, where I could with difficulty follow, to find the *chamædris-fruteſcens* and the *ſaxifraga-alpina!*"—Vol. ii. p. 287.

We obſerve that the tranſlator of this correſpondence is a lady. In it we perceive none of the glow of Rouſſeau's ſtyle. Not having ſeen the work in the original, we will not ſay that this is the lady's fault. Theſe letters were written in the decline of life, and were aſſuredly never deſigned to meet the public eye. There are, however, ſome Italian quotations, which are tranſlated, or rather paraphraſed, in a very looſe and incorrect manner; as, for inſtance,

Ben s'ode il ragionar, ſi vede il volto;
Ma dentro il petto mal guidicar puoſſi.

"He who carries his heart in his looks is eaſily underſtood; but we have no means of eſtimating at his true value, the timid and the ſilent."

Neppia il veſtigio appur; ne dir ſi puo
Egli qui fue.

"The footſtep is no longer ſeen; the ſand has buried it; and the hunter ſearches in vain."

We have noticed occaſional incorrectneſs of no trivial kind: "You will not forget *he*." "Between you and *I*." And ſingular and affected expreſſions, as, "You are incapable of a *continuous* ſentiment." "Uſeleſs as hailſtones or parſley."

On the whole, we are of opinion, that this publication will not add to the reputation of Rouſſeau; but that, great as it already is, it will not ſave this book from the

Vicum vendentem thus et odores,
Et piper, et quicquid chartis amicitur ineptis.

---

Art. CLXXIII. *The Hiſtory of the Rebellion in the Year* 1745. *By John Home, Eſq.* 4to. pp. 394. Price 1*l.* 1*s.* Cadell and Davies, London. 1802.

THE attempt of Charles Edward Stuart, in 1745, to ſubvert the Government, and dethrone the King of theſe realms, was to Britain one of the moſt intereſting and important occurrences, which the eventful hiſtory of the eighteenth century has to record. During its continuance, it ſo much occupied the thoughts, paſſions, and diſcourſe of the inhabitants of this country, as ſcarcely to leave room for any other ſubject. The intereſt of the action was not greater than the importance of

of the event which followed, in all its political conſequences. The total diſcomfiture of the Stuart family, gave to the Houſe of Hanover a confidence of ſtability, which it's Princes appear not before to have felt. It paved the way for a new ſyſtem of adminiſtration, more liberal in principle, and extended in object, than either was, or by government had been thought neceſſary, while apprehenſions were entertained from a rival to the throne It removed the chief cauſe which had rendered the two firſt Sovereigns of the Houſe of Brunſwick Kings of a party, rather than Kings of the country; and eventually enabled the Monarch to chuſe his ſervants according to his conception of their talents and diſpoſitions. In another view, the conſequences of this inſurrection proved of the higheſt magnitude. Having cruſhed rebellion, ſtateſmen had leiſure to inveſtigate the cauſes to which it owed ſuch a rapid and alarming progreſs. They found the principal ſource in the ſtate of the Highlands of Scotland; the inſtitutions which continued to prevail there, though totally different from the laws of the land; and the ſentiments, manners, habits, and notions of the people, as influenced by theſe inſtitutions. Thence they turned their attention to the removal of the exiſting evils, and the improvement of the condition of the Highlanders. The deſtruction of the feudal juriſdictions; the practical extenſion of law, order, and juſtice; the ſecurity of property; the civilization of a great portion of this iſland were the proximate cauſes in the rebellion, 1745. Apart from its effects on Britain, either immediate or ultimate, the enterpriſe itſelf afforded ample ſubjects for hiſtorical intereſt. Four thouſand peaſants and herdſmen, entirely void of military diſcipline, threw the whole kingdom of Britain into confuſion. They attacked and vanquiſhed two regular armies, ſuperior in number, and conſiſting of troops that the braveſt ſoldiers of the continent had never dared to face with equal numbers. From the remoteſt corners of the iſland they penetrated into the heart of England, and approached the metropolis. Retreating, from the choice of certain leaders, and not the neceſſity of the caſe, they made good their way in the face of two armies, through a country where every thing was hoſtile, and where every means were uſed to impede their march. They fell at length; but they fell as heroes. Their miſapplied zeal is no derogation from the valour, intrepidity, and fidelity which it called forth.

Of ſingle events we recollect none more worthy of being a ſubject of hiſtory than the rebellion, 1745; yet for upwards of fifty years, in an age ſo productive of that ſpecies of literature, it was without an hiſtorian. To ſupply this deficiency was the purpoſe

purpose of Mr Home. The author was himself an eye-witness to a considerable part of the transactions which he records; and committed to writing the facts while their impression was recent. He was at great pains to procure authentic information concerning what he had not himself seen, from persons who were actors in the scenes. The very distinguished reputation which he has attained in another branch of literature, procured him the acquaintance of persons high in the state, and access to the most authentic sources of political information; and from those combined sources he had the means of being completely acquainted with the subject which he undertook to handle. The work before us is the result of his observation, inquiry, and talents for communication.

To prepare the reader for the story, the writer introduces the state and character of the Highlanders before the narrative commences. He begins with a geographical view of the Highlands, illustrated by a map of Scotland, in which the boundaries between the mountainous and low country are distinctly marked by a winding line. That union of patriarchal and feudal institutions, described by Robertson under the name of Celan at an earlier period of history, still subsisted among the Scottish Highlanders. They continued to regard their Chief as also a father, and their political submission partook of filial obedience. Fidelity to a chief viewed in such a light, was deemed by them, as by the antient Germans, the first of virtues; desertion of the lord paramount was the most disgraceful of crimes. These opinions and feelings necessarily implied a profound veneration for hereditary right. The members of the respective clans considered their own chiefs as vested with an unquestionable authority over them; and the chiefs of other clans as vested with the same authority over those. The gradations of kindred had a similar weight in the subordinate degrees of authority, that prevailed through the clans, with other feudal gradations. They looked to the king as the chief of all clans, as they regarded the respective chiefs as heads of each clan. In these opinions and sentiments were founded the rules of succession. The Highlanders were Jacobites, less from attachment to the family of the Stuarts, than from their general ideas of hereditary chieftainship. This is a point which our author unfolds very clearly and ably. He next inquires into the causes which, at the period in question, rendered the Highlanders so courageous a people. Before the accession of the Scottish Kings to the throne of England, the most gallant of the Scots were the inhabitants of the South, who were so frequently engaged in contests with the English;

Engliſh; while the Highlanders, and other northern ſubjects, were comparatively unwarlike. When England and Scotland, having one Monarch, ceaſed from hoſtilities, the borderers loſt their military ſpirit for want of exerciſe. The Highlanders, though inferior in military opportunities to the men of Merſe and Teviotdale, while Scotland was a ſeparate kingdom, had not even then been without a ſhare of fighting owing to the feuds of the clans. They were, beſides, idle and poor; thence they often engaged in depredations and petty wars among their neighbours and fellow ſubjects. Theſe inteſtine conteſts continued after national wars had ceaſed; and the Highlanders had a certain degree of warlike practice after the Lowlanders became totally diſuſed to the ſword. From their feudal ideas, they were peculiarly loyal to the hereditary prince. The Marquis of Montroſe availed himſelf of this loyalty and military ſpirit. The victories which they obtained under him raiſed the reputation of the Highlanders, and more cloſely attached them to the Houſe of Stuart, of which they now regarded themſelves as the champions. Traditionary glory combined with the ſentiments of chieftainſhip in uniting them faſt to theſe princes. When James II. was driven from his throne; without diſcuſſing the nature and objects of government, the wiſdom and expediency of the change; they regarded the dethroned prince as an injured chief. Their own chieftains ſtrenuouſly inculcated ſuch doctrines of hereditary ſupremacy, as rendered themſelves ſovereigns within their own diſtricts; and at the revolution, the Highlanders, with few exceptions, were warmly attached to James. Their ſucceſs at Killiecrankie cheriſhed thoſe notions of their own military ſuperiority, which had commenced under Montroſe. From the revolution to the acceſſion, the Highlanders maintained a conſtant correſpondence with the Stuart Princes; and when George aſcended the throne of Britain, that portion of his ſubjects was diſaffected to the Houſe of Hanover. Their enmity burſt out in the rebellion of 1715, and in ſome other inſurrections of leſs note; but which ſufficiently manifeſted the ſentiments of the Highlanders. Government employed no means to conciliate thoſe mountaineers. While the reſt of Britain was rapidly riſing in proſperity and wealth, the Highlanders were totally neglected. Without arts or induſtry, they placed their hopes in war, and waited for a rupture between the continent and Britain as an opportunity of rebellion. Duncan Forbes, preſident of the Court of Seſſion, and faithfully devoted to the eſtabliſhed government, was well acquainted with the Highlanders, and convinced that the ſyſtem of policy purſued reſpecting them was

erroneous. He propoſed a plan for attaching the chieftains to the Houſe of Brunſwick. He recommended that regiments of Highlanders ſhould be raiſed, to be commanded by Colonels of unqueſtioned loyalty; but that the other officers ſhould be taken from the clans: that theſe corps might be ſo ſtationed, as at once to add to our military force againſt foreign enemies; and to be hoſtages in the hands of Government for the fidelity of their kinſmen and countrymen. Sir Robert Walpole was too ſagacious not to ſee the wiſdom of this project, but, from his fears of factious miſconſtruction, did not venture to put it in execution; and the Highlanders were ſuffered to continue in a ſtate of diſaffection to the Houſe of Hanover. Such were the prediſpoſing cauſes that favoured the hopes of the Pretender, that whenever an opportunity ſhould offer, he might depend on the aſſiſtance of the Highlanders.

With James there were ſeveral Scottiſh exiles of great influence among the Highlanders; and a correſpondence was ſtill kept up. Both James and his adherents thought the approach of a war with Spain, the approach of ſucceſs to the Houſe of Stuart. Soon after war was commenced, a conſpiracy of Jacobites was formed; they met at Edinburgh, and employed an agent to carry their wiſhes and reſolutions to France, and the Pretender. They declared their conviction, that if a powerful armament were ſent from France, ſuch an inſurrection might be raiſed in Britain, as muſt ſecure the crown to James. The French government, confounding the anti-miniſterial clamour againſt Sir Robert Walpole with Jacobite enmity to the Houſe of Hanover, conceived the majority of Britons to be deſirous of a change; and, under that impreſſion, made preparations for ſeconding the malcontents. In two years the plan was matured, and it was reſolved that Marſhal Saxe ſhould land with an army on the Engliſh coaſt, accompanied by the Pretender's eldeſt ſon; while a diverſion ſhould be made in the north by the Highlanders, who were to receive arms from France. In the winter 1743, the expedition was ready. A great army was aſſembled about Dunkirk and Calais; tranſports were provided; and in the north, the chieftains were ready to riſe as ſoon as the French landed in England. To effect this preliminary purpoſe, one thing wanting was the command of the ſea. A powerful Engliſh fleet being abſent in the Mediterranean, the French, who had collected their chief naval ſtrength in the Channel, hoped that they ſhould be able to cover the landing of the army. But, an Engliſh ſquadron being quickly fitted out, the French armament no longer ventured to keep the ſea; and, England being paramount, Saxe ſaw the abſurdity of perſiſting in the deſtined invaſion. Thus ended the grand ſcheme of

ſtirring up a rebellion in Britain, with which a French invaſion was to co-operate in 1744.

The inſurrection of 1745 was only a fragment of the original project. Charles, after the abandonment of Saxe's deſign, repaired to the Court of France, in hopes that the ſcheme might be revived; but not finding encouragement adequate to his wiſhes, he became impatient, and expreſſed to his confidents his determination to go to Scotland, even without aſſiſtance from France. Theſe intentions were communicated to his friends in the Highlands; but they ſtrongly diſſuaded him from ſuch an undertaking, unleſs powerfully ſeconded by the Court of Verſailles. In May 1745, his Britannic Majeſty's troops, notwithſtanding their unparalleled valour, were at Fontenoy overpowered by numbers, and cut to pieces. The fame of this diſaſter being exaggerated, Charles conceived that the whole Britiſh army was deſtroyed; and that the iſland was defenceleſs. He, therefore, reſolved to proceed immediately to Scotland without foreign aid. The French Miniſters appeared little inclined to embark in a project which they ſaw they could not effectually ſupport. In order to create a diverſion, however, of the Britiſh force, they beſtowed ſome aid in arms and money, and alſo an old ſhip of war of ſixty guns. With this eſcort, Charles ſet ſail, on the 20th of June, from Nantz, on board a ſloop of ſixteen guns, and directed his courſe to the Weſtern Iſles. They ſoon were met by an Engliſh man of war, which engaged and put to flight the large French ſhip; and Charles in the ſloop proceeded to the Hebrides. He landed at Eriſca, a ſmall iſland on the coaſt of South Uiſt, on the 25th of July. With him were ſeven companions; the attainted Marquis of Tullibardine, and ſix others: and theſe were the *whole force* with which Charles began his undertaking againſt the throne of Britain. The following morning, he diſpatcheſt meſſengers to South Uiſt, to announce his arrival, and aſſemble his friends. Three gentlemen arrived; Boiſdale, Clanronald, and Kinloch Moidart. They all ſtrongly diſſuaded Charles from the enterpriſe; and adviſed him to return to France. Boiſdale, finding his remonſtrances unſucceſsful, departed; and the other two continued inflexible. The attempt, they ſaid, would be certain deſtruction. Meanwhile they were joined by Ranald, brother of Kinloch Moidart, who, from their diſcourſe, learned that the ſtranger was Charles Edward Stuart: "When," ſays our author, "he (Ranald) heard his chief and his brother refuſe to take arms with their prince, his colour went and came, his eyes ſparkled, he ſhifted his place, and graſped his ſword. Charles obſerved his demeanour, and turning briſkly towards him, called out, 'Will not you aſſiſt me?' 'I will!

will! I will!' ſaid Ranald; 'though no other man in the Highlands ſhould draw a ſword, I am ready to die for you.' Charles with a profuſion of thanks and acknowledgments extolled his champion to the ſkies, ſaying, he only wiſhed that all the Highlanders were like him. Without farther deliberation, the two Macdonalds declared that they alſo would join, and uſe their utmoſt endeavours to engage their countrymen to take arms." Thus ſupported, Charles ſailed over to the main land, and had an interview with Cameron of Locheil, a powerful chieftain in Inverneſs-ſhire, one of the moſt zealous friends of the Stuart family. Zeal did not ſo far blind Cameron as to prevent him from ſeeing the extravagance of the propoſed undertaking; and he earneſtly intreated the young adventurer to abandon his deſign. But miſplaced loyalty triumphed over judgement and prudence. Locheil yielded to the urgent inſtances of Charles, and reſolved with his clan to join in the rebellion. On this reſolution depended the queſtion of peace or war; ſince the Highlanders agree, that if Locheil had perſiſted in his refuſal to take arms, the other chiefs would not have joined the ſtandard without him, and the ſpark of rebellion muſt have inſtantly expired. After the acceſſion of Locheil, Charles applied to the other chieftains by letters, dated the 6th of Auguſt, and informed them the ſtandard of James would be erected at Glenfinning on the 19th of the month. Before the day of rendezvous, the Macdonalds of Keppoch, aſſiſted by a few Camerons, ſurpriſed and captured two companies of the King's troops, that were marching from Fort Auguſtus to ſtrengthen Fort William, near which the rebels were aſſembled. Although this advantage aroſe from accident more than effort, yet to the Highlanders, who had great faith in omens, it appeared an auſpicious commencement of hoſtilities. Several clans met at Glenfinning, including the Camerons, and ſome branches of the Macdonalds; but not the head of that name. The ſtandard was erected, and diſpoſitions were made for marching to the South.

Having brought the enterpriſe to this commencement, the author takes a view of the proceedings of Government; and has evidently been at great pains to procure every fact and document that could throw light on the ſubject. An appendix contains a great variety of letters between the confidential ſervants of the King in Scotland and in England. From theſe, together with other communications, our author is able to preſent a cloſely connected ſeries, of the information received, the counſels adopted, and the directions given. The Engliſh Miniſters firſt heard a report that Charles was landed; but, on account of its apparent improbability, they were little alarmed;

learning,

learning, however, that the rumour was well founded, they ſent orders to Sir John Cope, commander in chief for Scotland, to repair with his troops to Stirling, a central poſt on the frontiers of the Highlands, whence he might direct his march againſt the inſurgents, as the caſe ſhould require. The moſt accurate informant, and wiſeſt counſellor of Government in Scotland, was the Preſident Forbes; who ſent the earlieſt intelligence both to the Miniſters and General, and aſſiſted both with his opinion and advice. While occupied in meaſures for oppoſing the force which Charles had already collected, Forbes was active and ſucceſsful in preventing powerful chieftains from joining his ſtandard. Through this able and patriotic man, Macdonald and Macleod, the two moſt potent chiefs of the Iſles, were entirely detached from the cauſe of the Pretender. Informed that the rebels were aſſembled at Glenfinning, Sir John Cope ſet out for the North; but, on his arrival in Badenoch, learning that the rebels had occupied the paſs of Corryarrak, he judged it *prudent* to abſtain from attacking them; and turning to the right, proceeded to Inverneſs. This movement the Highlanders naturally conſtrued to be a flight; and indeed it anſwered the ſame purpoſe, as it left the ſouthern parts of the Highlands and all the Lowland country expoſed. Though clear, full, and ſatisfactory in this, as in every part of his narrative, we regret that Mr. Home does not deſcend into military criticiſm. Accurately acquainted with the local facilities and difficulties of that country, our author might have eaſily ſhewn, that if it was inexpedient to attack the inſurgents at the paſs of Corryarrak, the Britiſh General might have occupied the paſs of Drumoughtar, between Dalwhinnie and Dalnacardoch, and prevented their advance into Athol; and even in that country, at Killiecrankie, and other poſts might have kept them at bay. Meeting with no oppoſition, the Highlanders marched through the faſtneſſes of the Grampians with as much eaſe as the plains of Strathmore; they arrived at Perth, proclaimed James King of Britain, and his ſon Prince Regent. The inſurgents now took the road to Edinburgh by the fords of the Forth, and on the 15th of September arrived at Linlithgow, within ſixteen miles of the Scottiſh metropolis; their numbers now amounting to about four thouſand men.

In Edinburgh the friends of Government, on hearing that their General had marched to ſuch a diſtance, while the rebels were rapidly approaching, at firſt were thrown into great conſternation. The numbers of the enemy were, as uſual, magnified by rumour; the Royal troops conſiſted only of about a thouſand dragoons. There were in the city great numbers of

Jacobites; and beſides political animoſity, they were torn aſunder by petty conteſts about municipal offices. Nevertheleſs, the loyal and patriotic adherents to the cauſe of their King and rational liberty reſolved to make a ſtand until the General and army ſhould return, and ſuccours arrive from other quarters. Volunteer companies were immediately formed for co-operating with the troops, and diſpoſitions were made for fortifying the lower parts of the city, while the higher were commanded by the caſtle. Our author was Lieutenant in one of theſe corps: and his account, though very minute in detail, is extremely intereſting. The ſituations called forth the ſtrongeſt paſſions of the human heart; and Mr. Home demonſtrates that he can exhibit paſſion ſuited to the circumſtances and cauſes in real hiſtory, as well as in dramatic fiction. In no part of this work are the ſympathies of the reader more irreſiſtibly engaged than in the chapter which brings the Highlanders to Edinburgh. Sir John Cope being on his way to the Forth by ſea, the dragoons were ordered to meet him at Dunbar, near thirty miles from Edinburgh; the conteſts of the magiſtrates combined with the artifices of the Jacobites to prevent unanimity; the volunteers were left alone, and even abandoned by their leader. In theſe circumſtances, it was deemed neceſſary by the town to ſurrender, while General Gueſt, Commander of the Caſtle, ſaw himſelf enabled to hold out, ſince the Highlanders had no machinery for a ſiege; and he had a ſufficiency of proviſions to withſtand a blockade. Charles, being received in Edinburgh, took up his abode in Holyrood-houſe, the palace of the Scottiſh Kings. Sir John Cope arrived at Dunbar, and marched weſtward, to attack the rebels. The Highlanders did not fear the conteſt; they met near Preſtonpans, on the 21ſt of September, O. S. The King's troops were evidently ſtruck with a panic, and their efforts were very unworthy of the national character. They were totally defeated, and diſperſed in every direction. The General, Sir John Cope, was among the firſt to fly, and made the beſt of his way to Coldſtream. Our author evidently diſapproves of the conduct of Cope; but we think he ought, in hiſtorical juſtice, to have EXPRESSED a ſtrong reprobation of behaviour ſo oppoſite to the military character of Britain.

(*To be continued.*)

---

ART. CLXXIV. *Strictures on the Neceſſity of inviolably maintaining the Navigation and Colonial Syſtem of Great Britain. By John Lord Sheffield.* pp. 65. 8vo. Price 2*s.* 6*d.* Debrett. 1804.

THAT our readers may fully comprehend the object and reaſoning of this pamphlet, and alſo of ſome others by which it

it has been followed, it is neceſſary to turn their attention to the Navigation Laws; the circumſtances in which they were founded; the purpoſes which they ſought; and the reſult of their operation.

In the ſeventeenth century, the chief commerce of Europe was in the hands of Holland; and the traffic of the Dutch was principally a carrying trade. From their commercial enterpriſe and maritime opportunities, they had formed a very great naval power. Britain, having various conteſts with Holland, was eager to outrival her in trade and nautical ſtrength; with this view, ſhe ſought to injure the Dutch in that carrying trade, by which they chiefly profited; and ſhe farther propoſed to raiſe herſelf beyond all States that might contend with her in mercantile adventure, or maritime force. To theſe purpoſes the Navigation Laws were directed. Commercial and maritime greatneſs were the ENDS; to the attainment of which, the acts framed under Cromwell, confirmed and improved by Charles and his ſucceſſors, were only *means;* the excellence or defect, therefore, of every regulation concerning the Navigation Syſtem, was to be eſtimated by its tendency to promote the acknowledged purpoſes of that ſyſtem. This was a plain and obvious criterion to be applied to every law that could be enacted. If the old laws in each change of circumſtances conduced more effectually to our trade and navy than any alteration, then let no innovation be made. If, on the other hand, in a change of circumſtances, a departure from the old ſyſtem promoted its original object better than adherence to it, common ſenſe taught how we ſhould act.

Every loyal and patriotic ſubject of Great Britain reveres the Navigation Laws, as having powerfully contributed, through a long courſe of time, to our riches and ſtrength. The moſt important clauſes in the Navigation Act, are thoſe requiring ſhips to be navigated by a Maſter, and three fourths of the mariners Britiſh; and requiring likewiſe all importations from Aſia, Africa, and America, to be by Britiſh ſhipping; and not even permitting foreign ſhips to import certain goods from Europe, except ſhips built in the country of which the goods are the produce. The evident intent of theſe prohibitions was, that Britiſh ſhips might be the carriers; and thereby that the Britiſh trade, ſhipping, and number of ſailors, might be increaſed. None can deny that ſince the eſtabliſhment of the Navigation Syſtem, our commerce and fleets have riſen to a ſuperiority never known before; and many conceive the Navigation Law to be the cauſe which has produced this effect. Some doubt whether the ſyſtem in queſtion has been on the whole advantageous to our trade; yet

few deny that it has been conducive to the ſtrength of our navy. In former wars, a rigid adherence to the excluſive policy of the clauſes in queſtion, was found not to be in every caſe practicable. In the American conteſt, particularly, when our own ſailors were ſo much occupied, we could not avoid ſuffering parts of the prohibited carrying trade to be left to neutral veſſels. This deviation, however, was admitted through connivance, and not authoriſed by poſitive law.

In the late conteſt with revolutionary France, when the Dutch were driven to hoſtilities with England, many individuals of that country were deſirous of ſecuring their effects in Britain. War being commenced, neither Dutch ſhips could reſort to Britain, nor Britiſh to Holland. The property, therefore, muſt either be conveyed to Britain in neutral ſhips, or not be conveyed at all. Property to a very great amount was deſtined for Holland in neutral veſſels, from various quarters of the world. By the Navigation Syſtem, all commodities ſo conveyed were excluded from entry into Britiſh ports; and thus the riches belonging to the enemies of France, either in Holland, or flowing into Holland by the Navigation Syſtem of Britain, would ſerve to increaſe the reſources of our enemies. In ſuch circumſtances, Britiſh ſtateſmen judged it expedient to propoſe a departure from the Letter of the Navigation Laws, in order to promote their object. At the inſtance of Miniſters, an act was made in 1795, to permit the conveyance of Dutch property from any country or quarter of the world to Britain, in neutral veſſels. Very great benefits were ſpeedily experienced from this permiſſion, in an accumulation of wealth and revenue. Thence in 1796, a new act was paſſed, conſiderably enlarging the carrying trade permitted to neutral veſſels. Without deſcending into details, it may be ſufficient to obſerve, that the extent of the deviation from our Navigation Syſtem, by the ſtatute of 1796, was:—WE EMPLOYED OTHER NATIONS AS CARRIERS OF SO MUCH COMMERCE AS WAS VALUABLE TO US, AND WHICH WE COULD NOT CONVENIENTLY CARRY OURSELVES. Theſe laws, being paſſed only for a ſpecified term, were from time to time renewed. In the latter years of the war, when the acts in queſtion were in full operation, our commerce, revenue, ſhipping, and navy increaſed to a degree far beyond what is recorded in any former period of hiſtory. In 1802, ſoon after the concluſion of the peace, the acts were in a great meaſure repealed; and in 1803, when war again broke out, many expected that, ſince we had benefited ſo much by employing neutral ſhips as carriers during the late war, a ſimilar policy would be adopted during the preſent conteſt with the ſame enemy. No plan of the kind, however, has been hitherto recurred

recurred to, although ſome partial regulations were made in 1803 and 1804. On the expediency of reſuming ſuch meaſures, there are two opinions.

According to one, "we muſt rigidly adhere to our ancient ſyſtem of naval regulations, without regarding preſent expediency."

According to the other, "having recently experienced a very great increaſe of wealth, finance, and maritime ſtrength, through a deviation from the letter of the Navigation Syſtem, we ought, in ſimilar circumſtances, to reſort to a ſimilar policy."

The wiſdom in the exiſting ſituation of adhering to, or, to a ſpecified extent, of departing from, the letter of the Navigation Syſtem, is the queſtion at iſſue; and few more important ſubjects can occupy the public attention.

The moſt prominent advocate of rigid adherence to the letter of the Navigation Code, is Lord Sheffield, in the pamphlet before us; his Lordſhip reaſons to the following effect. From our maritime laws are derived our commerce and navy; and *the whole of the ſyſtem* is neceſſary to protect our property and independence; every deviation, therefore, muſt be injurious to Britain. Having *aſſumed* this general poſition, his Lordſhip proceeds; the acts of 1795 and 1796 are contrary to a part of the Navigation Syſtem; *therefore* muſt be prejudicial to Britiſh commerce and power. Having drawn this concluſion from *aſſumed* premiſes, our author enters into a detail of the evils which ſuch a deviation muſt produce. The employment of neutral veſſels has increaſed foreign tonnage; *therefore* Britiſh ſhipping muſt be diminiſhed in value. American tonnage has very greatly increaſed; and *therefore* Britiſh ſhipping muſt have decreaſed in value. Throughout this part of his Lordſhip's reaſoning, the following principle runs; that Britiſh ſhipping muſt decreaſe, as foreign ſhipping increaſes. We may remark, however, that this poſition is not ſelf-evident, ſince the ſhipping of various countries, without any interference of intereſts, may be augmented from the increaſe of general commerce, which renders an additional demand neceſſary. But it appears that his Lordſhip thinks the propoſition ſelf-evident, ſince he ſupports it by *no proof*. To the acts in queſtion he imputes an interruption, at the peace, of the very great demand for Britiſh ſhipping during the war. The departure from the Navigation Syſtem, he alleges, is injurious to every branch of our marine; it is adverſe to the prompt equipment of a great naval force; and will afford a manifeſt ſuperiority to our enemies. We have the authority of foreigners in favour of our Navigation Syſtem: the moſt enlightened of theſe regard that

code

code as the bulwark of our ſtrength. The object of Colonial Eſtabliſhments is to promote commerce and ſhipping; theſe purpoſes cannot be attained without a rigid adherence to the Navigation Laws. Weſt India proprietors are deſirous of a more extended intercourſe with the American States than the Navigation Acts permit. Such an intercourſe is hurtful to the country, and therefore ought to be prevented. Our author cenſures the repeal of the American countervailing duties, as promoting American trade at the expence of ours; here his Lordſhip ſeems to adopt an opinion formerly received by commercial politicians, but now exploded, that the benefit of traffic with any other nation depends upon the balance of trade; whereas it is obvious that the advantage of any commerce to nations, as to individuals, is not leſſened by the advantage that may accrue to other nations, or individuals, from being contracting parties in the ſame adventure. Recapitulating his arguments, his Lordſhip concludes with ſtrongly recommending to this country not to reſume the policy which deviated from the ancient ſyſtem, but rigidly to adhere to the letter of the Navigation Laws.

Before we had ſeen any of the anſwers to this pamphlet, we conceived his Lordſhip to argue too much from abſtract principles, without modifying them according to the exiſting circumſtances. We alſo ſaw that he dealt conſiderably in aſſertion; took material poſitions for granted, which he did not prove; and that even if his concluſions ſhould be juſt, their juſtneſs muſt depend on ſome other arguments than thoſe which were adduced by his Lordſhip. The general excellence of the Navigation Syſtem we admitted, and always ſhall admit, in reference to the circumſtances in which it has operated. But it was eaſy to diſcover the fallacy of Lord Sheffield's logic; that *becauſe* in certain circumſtances the Navigation Syſtem was beneficial, *therefore* in no circumſtances muſt it undergo a change. We alſo diſcovered the fallacy of his poſition, that *becauſe* American ſhipping and trade were increaſed, *therefore* Britiſh ſhipping and trade muſt be diminiſhed; and that *becauſe* Weſt India merchants wanted a greater intercourſe with the American States, than the Navigation Acts permitted, *therefore* ſuch an intercourſe muſt be wrong. Theſe his leading arguments appear to us to be mere aſſumptions without proof. We thought it evident that the propoſitions which his Lordſhip attempted to eſtabliſh, depended *not upon abſtract principles*, BUT ON EXPERIENCE; that if he were right, it would be eaſy to evince the truth of his allegations by a reference to facts. If by document he could prove the commerce, ſhipping, and naval power of Britain, to have declined from

from the operation of theſe acts, he would have made out his caſe; and every impartial man would have agreed with him, that we ought not to reſume a policy which impaired the wealth and ſtrength of Britain. But that poſition, his pamphlet has not proved; and therefore, whatever may be its merits, *it has failed in its purpoſe.*

Such was the judgment we had formed from the peruſal of his Lordſhip's pamphlet, while he was unanſwered. Since that time, having conſidered the queſtion on all ſides, we find that his Lordſhip's reaſoning is not only not proved, but is very fully diſproved.

---

## THE FIRST ANSWER IS,

ART. CLXXV. *The Claims of the Britiſh Weſt India Coloniſts to the Right of obtaining neceſſary Supplies from America, and of employing the neceſſary Means of effectually obtaining thoſe Supplies under a limited and duly regulated Intercourſe, ſtated and vindicated. In Anſwer to Lord Sheffield's Strictures. By G. W. Jordan, Eſq. F.R.S. Colonial Agent for Barbadoes.* pp. 119. 8vo. Price 3*s.* Cadell and Davies, London. 1804.

THE work before us, as the title intimates, is principally directed againſt one head of Lord Sheffield's arguments,—the intercourſe between America and the Britiſh Weſt Indies. Previouſly, however, to the author's entrance on the main object of his production, he takes a view of other parts of his Lordſhip's work. He commences with ſome general obſervations on the object and nature of the Navigation Laws; and the propriety of modifying all laws and practical ſyſtems according to the dictates of experience. "Experience in polity," he obſerves, "as experiment in philoſophy, ſeems to be almoſt excluſively Britiſh." After theſe introductory remarks, he comes to the Dutch property acts. Theſe he juſtifies from the circumſtances of Europe, and the United Provinces. It denies that the acts, by increaſing foreign tonnage, diminiſhed the value of Britiſh tonnage; and imputes the ſtate of Britiſh ſhipping, at the concluſion of the war, to the conſequences of the war itſelf, and not to a deviation from the Navigation Syſtem. The repeal of the American countervailing duties he juſtifies on the principles on which it was founded. It only placed the Americans on the ſame footing with other countries in amity with Britain; and did not counteract the Navigation Syſtem. He touches on the increaſe of American tonnage, and contends that the ſituation of America renders her leſs an object of national or commercial jealouſy. We ought to regard America as connected with us by commerce, and

not

not as a naval rival. Our author now arrives at the principal object of his conſideration,—Lord Sheffield's Strictures on the Claims of the Weſt India Coloniſts. All that the planters want, is to be allowed the neceſſary means for effectually carrying on the limited intercourſe which now ſubſiſts between them and the States. Here Mr. J. preſents a conciſe but maſterly review of the communication between America and the Weſt Indies, from periods preceding the ſeparation of the American colonies from Britain. The Weſt Indies were ſupplied with neceſſary articles from the continental colonies; by hoſtilities this traffic was ſuſpended, and great diſtreſs was incurred by the plantations during the ſuſpenſion. At the concluſion of a peace, the planters expected and hoped that they would be allowed to return to the former mode of ſupply. By legiſlature it was decided in 1788, that the required articles ſhould be carried from America to the plantations in Britiſh-built ſhips, navigated by Britiſh ſailors. This circuitous mode was found extremely inconvenient and troubleſome. Such was the ſtate of things during the laſt four years of the peace. During the war, it was found indiſpenſably neceſſary to open the Weſt India ports to American ſhipping; and acts of parliament confirmed that permiſſion. The Weſt India coloniſts deſire the continuance of this intercourſe, as conveying to them ſupplies of abſolute neceſſity, promoting their advantage as colonial eſtabliſhments, and thereby increaſing the trade and navigation of the mother country. They wiſh to be always ſupplied from America, and in American ſhips, with whatever they abſolutely want, and Britain cannot conveniently convey to them in their own ſhips. Attempts have been made to raiſe a ſhipping in the Weſt Indies, for carrying that ſurplus of neceſſary imports beyond what Britain herſelf can ſupply; on this plea of neceſſity, they deſire the conſtant admiſſion of American veſſels carrying certain ſpecified articles. This is the object of the American commerce with the Weſt Indies; and our author ably ſhews that without it the Weſt Indies would often be expoſed to very great diſtreſs; and not unfrequently to famine. On ſuch ſtrong grounds he contends that the intercourſe in queſtion, and which Lord Sheffield reprobates, ought to be continued and encouraged. The amount of the oppoſite arguments on this part of the queſtion, is;—According to Lord Sheffield, the admiſſion of American veſſels to the Britiſh Weſt Indies, is injurious to Britain; *becauſe* it is contrary to a clauſe in the Navigation Act. According to Mr. Jordan, the admiſſion of American ſhips into Weſt India ports is juſtifiable, becauſe it furniſhes the coloniſts with neceſſaries that could not otherwiſe be ſupplied. On theſe grounds, Mr. Jordan

Jordan propoſes to eſtabliſh a general American intercourſe with the Britiſh Weſt India colonies, and ſubject to ſuch reſtrictions as will allow the ſupply of their wants, without any encroachment on the Britiſh trade and ſhipping. "I again," he ſays, near the concluſion, "moſt ſincerely and earneſtly recommend to his Majeſty's Miniſters, to eſtabliſh a general American intercourſe with all the Britiſh Weſt India colonies, upon theſe general principles; and I do not heſitate to ſay, that if Great Britain ſtill continues to refuſe the employment of theſe petty veſſels, for theſe purpoſes, and in the manner propoſed, that ſhe ſacrifices, and continues to ſacrifice her navigation, to her navigation and colonial ſyſtem." Our author charges Lord Sheffield with viewing this ſubject through a miſt of prejudices; and with being totally diſinclined to admit a candid repreſentation of the truth. The juſtice of this perſonal animadverſion we cannot determine; but whatever may be the intentions or motives of his Lordſhip, his reaſoning is completely overthrown by the very able work before us, as far as reſpects the intercourſe between America and the Britiſh Weſt Indies.

Mr. Jordan is a very powerful and ſucceſsful advocate of the claims of the coloniſts to have thoſe wants ſupplied by the Americans, which cannot be ſupplied by Britain.

---

## THE NEXT LITERARY ANIMADVERSION ON HIS LORDSHIP'S PRODUCTION, IS,

ART. CLXXVI. *An Anſwer to Lord Sheffield's Pamphlet, on the Subject of the Navigation Syſtem; proving, that the Acts deviating therefrom, which his Lordſhip cenſures, were beneficial to our Trade and Navy, in the laſt War, and ought to be renewed in the preſent. By S. Cock, Commercial and Public Agent to the Corporation of Liverpool.* pp. 74. 8vo. Price 2*s.* 6*d.* Richardſon, London. 1804.

A SHORT advertiſement prefixed to this performance beſtows high praiſe on the forcible and maſterly reaſoning of Mr. Jordan; at the ſame time obſerves, that the principal part of his publication is directed againſt one portion of Lord Sheffield's pamphlet; therefore, that he has not anticipated all that is to be ſaid on the ſubject. The purpoſe of Mr. Cock is to meet the whole ſeries of his Lordſhip's reaſoning, and to prove that, in the preſent circumſtances, inſtead of a rigid adherence to the letter of the Navigation Act, we ought to deviate from certain clauſes of it, in order to promote the object of the whole; to ſecure and advance the national wealth, revenue, and ſtrength.

Our

Our author admits that the Navigation Laws of Britain have, on the whole, been beneficial to her; but contends that the policy of their application muſt depend upon the ſituation in which they are applied. The queſtion ſimply is, whether Britiſh trade and navigation have been promoted or impeded by the acts which Lord Sheffield cenſures. "The means," he obſerves, "of eſtabliſhing either the benefit or detriment of the acts in queſtion, is by a fair induction from facts and documents. What had the trade and navigation of England been before theſe acts; and what have they been ſince? His Lordſhip ſhould have proved that, ſince the commencement of theſe deviations, the number of Britiſh ſhips employed, of ſailors trained and occupied, the quantity and value of exports and imports, are diminiſhed. By ſuch an induction he would have ſucceeded in eſtabliſhing his poſition. But we find no ſuch attempt. He aſſerts in general, that the Navigation Act is the foundation of our commerce and maritime power; thence he infers, that every deviation from that act muſt be injurious to our trade and maritime power; and therefore he reprobates the acts which ſomewhat depart from the Navigation Laws."

In anſwer to this vague reaſoning, our author has recourſe to facts and documents. He preſents a ſhort hiſtory of the acts in queſtion, their cauſes, and operation. Lord Sheffield, he contends, has adduced no proofs againſt the policy of the acts which he reprehends; but the author adduces proofs in ſupport of the act which he vindicates. The permiſſion granted to neutral ſhips to carry into Britain commodities contrary to the letter of the Navigation Syſtem, promoted the export and import trade of Britain; it enabled our merchants to carry on all that ſurplus of trade, which we could not carry on ourſelves; it increaſed our revenue in a ſimilar proportion, and afforded this advantage to trade and finance, while our own ſailors were otherwiſe engaged both in commerce and defence. The foreign carriers whom we employed during this ſuſpenſion of the Navigation Syſtem, were ſo far from injuring our naval ſervice, that they enabled us to ſpare a much greater number of Britiſh mariners from the employments of trade, for the objects of war. That the commerce of this period far exceeded the trade of even the moſt flouriſhing period of the peace before the laſt war, our author proves from OFFICIAL DOCUMENTS. He introduces authentic accounts of our ſhipping and ſailors in the three laſt years of the peace, and of our exports and imports at the ſame period, ending in 1792; alſo authentic accounts of our ſhipping, ſailors, imports, and exports in the three laſt years of the war, ending in 1801.

1801. Though our trade and ſhipping, at the former of theſe periods, were much greater than at any preceding time recorded in hiſtory; and though our principal continental cuſtomers during the peace, ſhut their ports againſt us during the war; nevertheleſs our mercantile ſhipping and ſailors, and our trade, were nearly double during the war what they had been during the æra of extraordinary proſperity in peace. It farther appears from theſe accounts, that this increaſe was after the acts cenſured by Lord Sheffield had operated; and that when they operated, notwithſtanding the war, by permitting neutral veſſels to be our carriers, we obtained a very great portion of commerce with France, Spain, Holland, and Flanders, which we could not have carried on but by this deviation from our Navigation Laws. He demonſtrates from theſe vouchers, that to the policy which Lord Sheffield reprobates, we are indebted for the extraordinary influx of commerce and revenue which diſtinguiſhed the three laſt years of the late war. While our trade was thus ſo eſſentially promoted by the employment of foreign carriers to a certain extent, we were able to ſpare a much greater number of ſailors for the arduous conteſt in which we were engaged. "If," proceeds our author, "as Lord Sheffield profeſſes to deem neceſſary to our ſalvation as a commercial and naval nation, Britain had rigidly adhered to the Navigation Syſtem of the ſeventeenth century, the conſequence would have been, that we ſhould have had much leſs than half the commerce and revenue to meet the arduous conteſt in which we were engaged. This immenſe riſe in our trade and financial reſources, while our ſhipping intereſt was promoted more than ever; our mercantile ſailors more numerous than ever; and our fighting ſailors more numerous and reſiſtleſs than ever; affords the ſtrongeſt proofs of the wiſdom of that change of laws which accommodates itſelf to circumſtances." Our author touches, and only touches, that part of the ſubject which Mr. Jordan had ſo ably handled, and ſatisfactorily diſcuſſed; and he perfectly coincides with the reaſoning of that gentleman.

He enters at conſiderable length on the intermiſſion of demand for Britiſh ſhips at the cloſe of the war, and ſhows that the interruption had no connection with thoſe acts, which Lord Sheffield cenſures, and Mr. Cock defends. The ſuſpenſion aroſe partly from cauſes that operate at the concluſion of every peace, to leſſen the value of Britiſh ſhipping; viz. the diſcharge of great numbers of veſſels employed by Government in various ſervices; prizes captured from the enemy, and by the Regiſtry act admitted to be Britiſh ſhips; prizes taken by the enemy at the peace, and re-purchaſed by Britiſh owners: and partly from cauſes peculiar

peculiar to the late peace, such as the restoration of very valuable colonies, whose commodities, while in our possession, had caused a great additional demand for British shipping, which demand by their cession was of course discontinued: Encountering all the arguments of Lord Sheffield, Mr. Cock contends, and in our opinion proves, that the permission granted to neutral ships to carry a certain portion of British trade during the last war, produced a most important addition to our commerce, revenue, and naval power. Thence he infers, that "since so much good has been proved to have accrued in war from those acts, and no evil has been proved to have sprung from the same source, we ought again to resort to a similar policy, and, instead of the partial and limited permission to neutral ships, by the acts of 1803 and 1804, make a law allowing the extensive permission of 1795 and 1796: we should renew, in the present war, with the Imperial tyrant of France, that system of commerce and navigation which promoted our trade and strength in the last war with the French Republic, and her successive rulers."

Such are the grounds on which Mr. Cock recommends "a new act, on the principle of those laws which have been found so extremely beneficial in a situation exactly similar to the present, with provisions that might suit the existing circumstances."

The pamphlet of Mr. Cock is a very able performance, having for its basis authenticated vouchers and official documents: his statements are extremely clear; his arguments skilfully compacted, and forcibly impressed. Considering Lord SHEFFIELD, on the one hand, Mr. JORDAN and Mr. COCK on the other, as advocates for opposite sides, we, as impartial judges, think that the evidence adduced by Lord *Sheffield* has failed in establishing his positions; on the other hand, that the statements and arguments of Mr. *Jordan* prove the necessity of continuing the intercourse between America and the West Indies, as he proposes; and that Mr. *Cock*, by reasoning founded on an induction from fact and experience, has demonstrated the wisdom of resuming, in the present war, that system of policy which, in the last, produced such momentous benefits.

ART. CLXXVII. *A Sermon preached before the Lords Spiritual and Temporal, in the Abbey Church, Weſtminſter, on Friday May 25, 1804; being the Day appointed by His Majeſty's Royal Proclamation to be obſerved as a Day of ſolemn Faſting and Humiliation. By George Iſaac Huntingford, D.D. F.R.S. Biſhop of Glouceſter.* 4to. pp. 22. Price 1*s.* 6*d.* Cadell and Davies. London. 1804.

AND

*A Sermon preached before the Honourable Houſe of Commons, at the Church of St. Margaret, Weſtminſter, on the ſame Occaſion. By William Jackſon, D.D. Canon of Chriſt Church, Oxford, and Preacher to the Honourable Society of Lincoln's Inn.* 4to. pp. 27. Price 1*s.* 6*d.* Payne and Mackinlay. London. 1804.

AS theſe excellent Diſcourſes were delivered on the ſame occaſion, and have in fact the ſame object in view, we have judged it right to connect them under one head, rather than to conſider them diſtinctly. The former is an exhortation to patriotiſm, and to the cultivation of a public ſpirit: in the latter is pointed out, in a ſtrong and forcible manner, the duty of truſting in God. The learned Prelate, indeed, ſuppoſes a true dependence on the Almighty to be the foundation of all Religion; and he aſſumes that among the political duties and virtues which adorn man in civil ſociety, there is none ſo much admired and extolled as Patriotiſm: leſt, however, the ſubject ſhould be miſtaken, he points out diſtinctly the ſacrifices which the true patriot will be ready to make at the call of duty. Patriotiſm, ſays his Lordſhip, will prefer the ſafety of our country to improper conſiderations of increaſing riches; to improper conſiderations of eaſe and indolence; to an improper love of power and dominion; to an improper gratification of ſelf-will. But there is another mode in which every perſon may ſhew himſelf a true patriot; by ſetting a good example of attention to religious duties, and of practice in moral virtues. The general application, therefore, which the preacher makes, is this: "In religion, and in morals, as becomes Chriſtians, as becomes lovers of our country, let us ſtrive to excel."

The object of Dr. Jackſon's diſcourſe, after having explained the nature of the duty enjoined in his text, is to ſhew what the love of our country demands of us in the preſent criſis: "In no caſe," ſays he, "ſhould we ſay, that patient reſignation without exertion, is either the whole of that which religious principle can teach us, or the whole of our duty. In private ſituations, and the common occurrences of life, the idea would be inadmiſſible, and much more ſo, of courſe, in moments like the preſent, when the public ſafety is endangered, and all which is valuable to us is expoſed to ſo much ha-

zard. No man, on the other hand, can look around him, or take any view of what is paſſing, without acknowledging, not that ſome effort merely, but that every thing of poſſible and continued exertion muſt alſo be made by us."

With pleaſure we refer the reader to what Dr. Jackſon ſays, on the love of our country; he explains its nature with clearneſs and preciſion; and ſhews that it is no abſtract idea, or detached affection, that may be called into action, or diſmiſſed at pleaſure; but that it is made up of the expanſion and enlargement of many propenſities and affections. "Men in fact love their country, becauſe they have ſomething for which to love it; and their piety towards it will be the greater as the advantage which they derive from it is more certain and palpable."

We heartily recommend theſe Sermons to the attention of our readers; the arguments adduced are well put, and the reaſoning is concluſive and undeniable: we are ſorry to add, that there is ſometimes an affectation bordering on obſcurity in Dr. Jackſon's ſtyle, which might eaſily have been avoided; thus in p. 18. "the ſubject fails me not, and more of like, or ſtill higher argument, were at once to be added."

---

ART. CLXXVIII. *Surgical Obſervations; containing a Claſſification of Tumors, with Caſes to illuſtrate the Hiſtory of each particular Species;—an Account of Diſeaſes which ſtrikingly reſemble the Venereal Diſeaſe; and various Cauſes illuſtrative of different Surgical Subjects. By John Abernethy, F.R.S. Honorary Member of the Royal Medical Society of Edinburgh, and of the Medical Societies of Paris and Philadelphia, &c.; Aſſiſtant Surgeon to St. Bartholomew's Hoſpital, and Teacher of Anatomy and Surgery.* 8vo. pp. 263. Price 6*s*. Longman and Rees. 1804.

WITH the former writings of Mr. Abernethy the world is well acquainted, nor have his labours been altogether without their reward; the reputation which he has acquired is alone a ſufficient proof of the favourable manner in which they have been received by the public. From the rank, therefore, which Mr. A. holds in his profeſſion, as well as from the extenſive opportunities of obſervation which he profeſſes to have had on ſome of the ſubjects contained in this volume, much uſeful information might naturally have been expected. If any thing could have heightened this expectation, it muſt have been the form in which this work has been publiſhed; which, like the former productions of our author, conſiſts of detached eſſays on different diſeaſes, intended to eſtabliſh particular points, either in their diagnoſis, or treatment. The ſubject

which forms the moſt intereſting part of this work, is "an attempt to form a claſſification of tumors according to their anatomical ſtructure." We are ready to admit with the author, that this is a ſubject which calls loudly for improvement; but we cannot ſo readily agree, that the framing a claſſification of tumors in our preſent ſtate of knowledge, is the moſt likely means of effecting it. Indeed, this method ſeems to us both unneceſſary and impracticable, ſince it preſuppoſes a thorough knowledge, or at leaſt a very advanced ſtate of improvement, in the natural hiſtory of tumors. For, in what ſcience has not arrangement been the offspring of previous and ſucceſsful inveſtigation? A perſpicuous arrangement may ſerve to aſſiſt the memory, but can never be conducive, in any other ſenſe, to enlarge our knowledge; it muſt be conſtantly liable to fluctuate, and undergo an alteration correſpondent to every new acquiſition of the latter. It is this ſubſtitution of ſyſtems for facts that may be regarded as the ſource of thoſe perpetual revolutions, which a ſcience nearly allied to our own has undergone, from its earlieſt infancy to the preſent period. It is not here intended to aſſert that the former arrangements in Chemiſtry were either altogether unneceſſary, or wanting of utility; the number of facts which that ſcience embraces, ſeemed to render it both neceſſary and uſeful. But nobody will affirm, we believe, that we are, at preſent, overſtocked with facts, and that ſome method muſt be had recourſe to, in order to prevent the confuſion ariſing from too great an acquiſition of them. Indeed upon this ſubject it will be found that we are lamentably defective. The plan which Mr. Abernethy has projected, is however ſtill more impracticable upon the principles which he has adopted; for ſo little uniformity prevails in the alteration of ſtructure which any part undergoes in diſeaſe, that though a certain number of tumors may be claſſed together under a common denomination, yet the other parts of their ſtructure are ſo diſſimilar, that they do not admit of farther ſubdiviſion. There are alſo tumors, which, while they may bear ſome general reſemblance in their external appearances, are ſo remote in their nature, that to eſtabliſh a diſtinction upon ſuch appearances, would be to ſubſtitute that which is caſual, or adventitious, for that which is eſſential and important. The reader will be beſt enabled to judge of the truth of theſe remarks, when we come to ſpeak of the particular parts of his arrangement. He ſets out, indeed, with acknowledging, that "he is far from being ſatisfied with the method he has adopted;" and "that it is only to prevent that obſcurity which a total want of order neceſſarily creates." Mr. Abernethy can hardly expect that the public ſhould be leſs ſcrupulous

than himself; but we are inclined to think that the method he has adopted, has rather a tendency to obstruct our inquiries, than to assist them. A synoptical table will point out in the most explicit manner Mr. A.'s principles of arrangement; and as this has been omitted in his work, as well as an index, it may serve at the same time as a tolerable analysis of the contents of the chapter.

Class - - - - Locales.
Order - - - Tumores.
Genera - - { Sarcoma. Encysted. Osseous.

1. Genus Sarcoma.

Species.

1. Common Vascular or Organized.
2. Adipose.
3. Pancreatic.
4. Cystic.
5. Mammary.
6. Tuberculated.
7. Medullary.
8. Carcinomatose.

2. Genus Encysted Tumors.

Species.

1. Steatomatous.
2. Atheromatous.
3. Meliceritose.
4. Containing a horn-like substance.

In defining the terms which are here employed, Mr. Abernethy commences with the word "tumor" as the order of his class; and departing from its common acceptation, he restricts it to express "such swellings as arise from some new production which made no part of the original composition of the body;"—"thereby excluding," he says, "all simple enlargements of bones, joints, glands, &c." We are at a loss to discover what term the author would employ to express the latter, or what term we may be allowed to use when we speak of enlargements from collections of fluid in the scrotum, bursæ, mucosæ, and abdomen. But this definition will be found extremely imperfect, for it will be readily conceded that simple enlargements of joints, bones, or glands, which are here excluded, are as evidently new productions which formed no part of the original composition of the body," as the tumors which the definition is meant to comprehend. The definition of the genus sarcoma, (if that can be called a definition which does not distinguish these from tumors of a different description,) is taken from its external characters, and is a tumor having "an increase of bulk and fleshy feel;" here, then, has Mr.

Mr. A. acted inconſiſtently with his own principles, for it is evident that this is an arbitrary diſtinction, not founded on any anatomical ſtructure, but upon certain external characters which they in common exhibit, and which, indeed, are by no means peculiar to this deſcription of tumors. It will be readily perceived, alſo, that the tumors included in this genus not only bear no affinity to each other in their anatomical ſtructure, but in their nature and effects. A mere vaſcular, or adipoſe tumor, can never range with any degree of propriety under the ſame common denomination with ſcirrus. Some of theſe objections, though not in an equal degree, apply to thoſe which are termed encyſted, and which conſtitute the ſecond genus of the order. For, though theſe do not appear to differ very widely in their nature from each other, yet it is by no means eaſy to comprehend what diſtinction Mr. A. makes between the cyſt which is to characteriſe this kind of tumor and "the capſule formed by a condenſation of cellular membrane," ſo frequently met with in the genus ſarcoma. The terms which Mr. A. has adopted to expreſs the different *ſpecies*, are thoſe alone which are derived from the appearances exhibited by their internal ſtructure; conſequently the name of each particular tumor can never be applied until it has been removed by an operation, and its ſtructure inveſtigated. Until, therefore, we ſhall have obtained accurate hiſtories of each particular tumor, and it is found that a difference in the ſtructure of a diſeaſed part conſtitutes an eſſential difference in the nature of the diſeaſe, or points out to us what are the characters of tumors whoſe different ſtructures are but different forms of the ſame diſeaſe, ſo that by an accurate knowledge of the former, we ſhall be able to aſcertain the latter; the terms here employed can only expreſs ſomething conjectural, and muſt be very often altogether uſeleſs. Having thus examined the grounds upon which this arrangement has been adopted, we ſhall proceed to examine that part of the work, which is intended to point out the manner in which tumors are formed. Mr. A. has no doubt that tumors are formed from coagulable lymph, either ſecreted or extravaſated; and indeed this is ſo confidently ſtated in a ſubſequent part of the work, that one might have been inclined to receive it rather as a matter of fact, which had actually come under Mr. Abernethy's obſervation, than a conjecture founded upon evidence which to us is quite inconcluſive. Mr. Hunter's remarks, as is ſtated by Mr. Home in the Tranſactions of a Society for the Improvement of Medical and Chirurgical Knowledge, upon which the author's opinion entirely reſts, are theſe: the cavity of the abdomen being opened, there appeared lying upon the perito-

neum, a ſmall portion of red blood recently coagulated; this, upon examination, was found connected to the ſurface upon which it had been depoſited, by an attachment half an inch long, and this neck had been formed before the coagulum had loſt its red colour." Mr. A. obſerves, "Now had veſſels ſhot through this ſlender neck, and organiſed this clot of blood, as this would then have become a living part, it might have grown to an indefinite magnitude." The queſtion here is not whether it would have become a tumor had veſſels ſhot into it, but whether veſſels had actually ſhot into it; if not, the mere adheſion of coagulable lymph proves nothing. It is not here intended to call in queſtion the probability of ſuch an opinion, but we ought to be extremely cautious how we confound opinions with facts. Mr. A. does not confine himſelf to this opinion, as one of the probable means by which tumors may be produced, but infers "that there can be little doubt but that tumors form every where in the ſame manner;" he goes on farther to aſſert, that the nature of the tumor will depend upon the cauſes which occaſion this depoſition of the coagulable part of the blood. "The depoſition of the coagulable part of the blood may be the effect of accident, or of a common inflammatory proceſs; or it may be the conſequence of ſome diſeaſed action of the ſurrounding parts. In the former caſes, the parts ſurrounding the tumor may be conſidered ſimply as the ſources from which it derives its nutriment, whilſt it grows apparently by its own inherent powers, and its organization depends upon actions begun and exiſting in itſelf. If ſuch a tumor be removed, the ſurrounding parts, being ſound, heal, and a complete cure enſues. But if a tumor be removed, whoſe exiſtence depended on the diſeaſe of the ſurrounding parts which are ſtill left, and this diſeaſe be not altered by the ſtimulus of the operation, no benefit is obtained; theſe parts again produce a diſeaſed ſubſtance, which has generally the appearance of fungus; and in conſequence of being irritated by the injury of the operation, the diſeaſe is in general increaſed by the means which were deſigned for its cure." We muſt acknowledge that we have been always led to conſider that which Mr. A. here terms the cauſe, as a part of the diſeaſe itſelf; and had he not in the ſtrangeſt manner confounded cauſe and effect in this inſtance, he would have perceived that he himſelf has admitted it when he ſays "it is a conſequence of the *diſeaſed action* of the ſurrounding parts." But the latter expreſſions in this quotation very ill accord with a conjecture which is afterwards advanced, "that every ſpecies of tumor is originally pure and vaſcular."

Of the ſeveral ſpecies of ſarcoma here enumerated, the deſcriptions which Mr. A. has given contain little or nothing which can be

be reckoned new or important, except in the hiſtory of the medullary ſarcoma, the account of which is ſo remarkable, that it muſt ſeem a little ſurpriſing how a diſeaſe ſo important in its conſequences could have been ſo long concealed from public obſervation. In this inſtance, however, we ſuſpect Mr. A. has committed a miſtake, as the caſes which he has related appear to us inſufficient to juſtify the inferences which have been deduced from them. "This diſeaſe," ſays Mr. A., "is diſtinguiſhed by the name of the ſoft cancer of the teſtis. The term cancer is objectionable, becauſe it conveys an erroneous idea of its nature; for this diſeaſe, though perhaps equally deſtructive, will be ſhown to be unlike cancer in its nature and progreſs."—"A tall healthy-looking man, of about 40 years of age, had, about fifteen years before, a ſwelled teſticle from a gonorrhea; the epididymis remained indurated. Six years afterwards it became enlarged, and a hydrocele at the ſame time formed. Half a pint of water was diſcharged by a puncture, but inflammation ſucceeded the operation, and this teſtis became very large. An abſceſs formed and burſt in the front of the ſcrotum, and the teſtis ſubſided in ſome degree. Mercury was employed to reduce it, but without effect. The part, however, was indolent, and gave the patient no trouble but from its bulk. About a year afterwards, a gland enlarged in the left groin (the ſame ſide as the teſtis); another then became ſwoln in the right groin; and in the courſe of two years ſeveral glands in each groin had obtained a very conſiderable magnitude. At this period he was admitted into St. Bartholomew's Hoſpital, under the care of Mr. Long. The teſtis was at this time between four or five inches in length, and about three in breadth: it reſembled its natural form, and was indolent in its diſpoſition. The ſpermatic cord was thickened, but not much indurated. Four or five glands were enlarged in the groin on both ſides; each of which was of the ſize of a very large orange; and when obſerved together, they formed a tumor of very uncommon ſhape and magnitude. They gradually increaſed in ſize for ſeveral months, till at laſt the ſkin appeared as if unable to contain them any longer. It became thin, inflamed, and ulcerated; firſt in the left groin, and expoſed one of the moſt prominent tumors. The expoſed tumor inflamed and ſloughed progreſſively, till it entirely came away. As the ſloughing expoſed its veſſels, which were large, they bled profuſely, inſomuch that the ſtudents endeavoured, but in vain, to ſecure them by ligatures: for the ſubſtance of the tumor was cut through, and torn away in the attempt. Preſſure by the finger, continued for ſome time, was the only effectual mode for reſtraining this hæmorrhage. The loſs of one

gland relieved the diſtended ſkin, which had only ulcerated on the moſt prominent part of the tumor, and had not become diſeaſed. It now loſt its inflamed aſpect, granulations formed, and a cicatrix took place. In the oppoſite groin a ſimilar occurrence happened. One gland, expoſed by the ulceration of the ſkin, ſloughed out, being attended by the circumſtances juſt recited. However, before the ſkin was cicatrized, ulceration had again taken place in the right groin, in conſequence of the great diſtention of the ſkin from the growth of the tumor; and ſloughing had begun in the tumor when the patient, whoſe vital powers had long been greatly exhauſted, died."—"The tumor formed by the inguinal glands on each ſide was as large as a man's head, and the ſtructure was very ſimilar to that of the teſtis, but more pulpy. On opening the body, the pelvis was filled with ſimilarly diſeaſed glands, and the vertebræ were hidden by others as high up as the diaphragm. The diſeaſe in the upper ones was not, however, ſo far advanced as in the others."—"The general diſeaſe of the abſorbing glands ſhows that the diſeaſed action is readily propagated in the courſe of thoſe ſuſceptible veſſels; and the glands of the pelvis being affected equally with thoſe higher up, renders it probable that it induces the diſeaſe, as well by imparting irritation to them, as by furniſhing a matter capable of ſtimulating them when they have imbibed it; an opinion that will be more ſtrikingly verified by the next caſe.

This ſpecies of ſarcoma, though it uſually affects the teſtis, occaſionally occurs in other parts."—"A boy about twelve years of age was brought to the hoſpital for advice, on account of a tumor in the front of his thigh; it had been growing three or four months, and had then attained the ſize of a large orange."—"After ſome time, the leg became œdematoſe to a very great degree; the inguinal glands were enlarged, but not in a degree proportioned to the œdema, none of them having attained to more than the ſize of a ſmall walnut. The parts in the ham were alſo conſiderably ſwoln. In a ſhort time the cauſe of the great degree of œdema was manifeſted; for the lower part of the abdomen became diſtended by a tumor, that ſeemed to riſe out of the pelvis, and compreſs the iliac veſſels. The boy's health, as may be ſuppoſed, gradually declined; and when the diſeaſe had attained to this ſtate, he died."—"The diſeaſe had extended, through the medium and in the courſe of the abſorbing veſſels, downwards to the ham, where the glands were enlarged, and formed a conſiderable tumor; and upwards into the pelvis, where the internal iliac glands more than filled one ſide of that cavity."—"The diſeaſe had alſo extended ſo as ſlightly to affect the lumbar glands."

glands."—"The inguinal glands, though affected apparently from the ſame diſeaſe, were not conſiderably enlarged. This caſe alſo ſhews the uncommon facility with which the diſeaſe is propagated along the abſorbing veſſels; and its having extended downwards to the ham, as well as upwards into the pelvis, confirms the opinion that it extends itſelf by imparting irritation to the veſſels, as well as, perhaps, by furniſhing a matter which, if imbibed, may communicate the ſame irritation." The concluſions to be drawn from the bare relation of any caſe, muſt be leſs certain than thoſe derived from the actual inſpection of the diſeaſe; this circumſtance, therefore, as well as the reſpect we owe to Mr. A.'s abilities, would induce us to offer with conſiderable diffidence any arguments againſt the opinion here entertained. Yet there are ſeveral reaſons which incline us to conſider this diſeaſe as an original affection of the abſorbent glands, and not as a conſequence of diſeaſe in the part primarily affected. Had the enlarged glands in the groin, in the caſe firſt related, been the conſequence of the diſeaſe in the teſticle, it is not eaſy to conceive why this effect ſhould not have been produced before the end of a year, ſince the teſticle at this period had undergone no alteration. The circumſtance of the abſorbent glands being equally enlarged in each groin, though it cannot afford any deciſive evidence, is certainly not favourable to Mr. A.'s opinion. But what muſt render it ſtill more improbable is, that the ſame affection of the glands took place in thoſe which were ſituated out of the courſe of abſorption; and in the ſecond caſe, the diſeaſe had made even farther advances in them, than in thoſe more favourably ſituated for its communication. To ſay that the diſeaſe was "imparted by irritation," is only a ſpecious kind of deception; for if the word irritation imply any thing, it means the effect, which the pain attending any diſeaſe produces in the neighbouring parts. But in the firſt inſtance it has been ſtated, that "the part was indolent." Mr. Abernethy likewiſe remarks, "that he has ſeen the inguinal and lumbar glands affected with a diſeaſe ſimilar to thoſe juſt deſcribed from a diſeaſed teſtis of different ſtructure;" and infers, "that the ſame kind of diſeaſed action may not always be followed by the like alteration of ſtructure in the part which it affects." Such an opinion as this muſt either ſeem to invalidate the concluſions which have been drawn from theſe caſes, or call in queſtion the principles of Mr. A.'s claſſification; for if any argument can be offered againſt an arrangement founded on the ſtructure of the diſeaſed part, it is ſurely this; the probability of the ſame kind of diſeaſe being followed by a different ſtructure.

With

With respect to the structure of encysted tumors, nothing has been attempted farther than what is generally known. A number of instructive cases and observations, however, have been introduced into this part of the work, which from their novelty and importance render it highly useful. The subject next in order is intitled, "diseases resembling syphilis," and is divided into two parts. The first of these, we are told, was drawn out for discussion at a medical society, and has been here published for the two-fold purpose of characterizing some diseases resembling lues venerea, and exciting the attention of the public to farther improvement. The cases which are adduced, shew that the primary symptoms of these diseases possess no uniform characters by which they can be distinguished from those truly venereal; and that in discriminating the secondary symptoms of lues venerea, no reliance can be placed on the mere appearances which they present, and that they can be only detected by a careful and accurate attention to the progress and history of the disease. So far Mr. Abernethy has, we believe, the support of the best and ablest authorities, as well as in the opinion, that the secondary symptoms of lues venerea never disappear spontaneously, and can only be removed by an adequate use of mercury.

With the second section of this chapter we have not been quite so well satisfied. In taking "a closer comparative view" of these diseases, Mr. Abernethy has been led to consider the endless variety of anomalous appearances which the primary sores of lues venerea frequently exhibit. From this consideration, he has been induced to believe, that "the venereal poison can be conveyed into the constitution, and contaminate it through the medium of a sore, *the general actions* of which are probably not venereal." In proof of this opinion, a case is related, in which, after mercury had been employed in considerable quantities for more than a month, it had neither checked the progress of the sore, nor affected the patient's habit. This unavailing mercurial course was desisted from, and the sore healed. Some months afterwards it was succeeded by a train of secondary symptoms, which regularly gave way to the operation of mercury. Now, until we know what Mr. A. means by "venereal action," or indeed any other action, we have no right in presuming upon the "general actions" of a sore. But there is no need to have recourse to so vague a conjecture. That the sore should have continued to spread during the mercurial course, is not wonderful, since no effect was produced on the constitution; nor that it should have healed after the course had been desisted from, since primary sores often heal spontaneously, as Mr. A. has himself admitted in a former part of his

his work. Mr. A. does not ſeem to have recollected, that a venereal ſore cannot be benefited but by an adequate effect of mercury on the conſtitution; neither has he taken into account the various effects which that remedy occaſionally produces; otherwiſe he would not have conſidered the laſt caſe of the firſt ſection as a diſeaſe not venereal, nor would he have fallen into a ſimilar miſtake, when he ſtates, that "the irritation of venereal ſores prevents the ſpecific operation of mercury on the conſtitution." But this opinion of the "general actions" of a ſore has led to the eſtabliſhment of a point in practice, which can hardly be conſidered as judicious, ſince ſuch a meaſure cannot be neceſſary where the ſore is not venereal; and, in caſes where it is venereal, can confer no ſecurity againſt a future relapſe. It is this, "that in all caſes of ulcers ariſing from impure intercourſe, the ſurgeon is to act as if the ſore were venereal, and to give ſufficient mercury *ſlightly* to affect the conſtitution."

Mr. A. thinks he has been able to detect "a ſpecies of ſore which, though generally treated as venereal, is not ſo." As we have not been able to diſcover, in the deſcription of theſe ſores, any thing peculiar in their appearances, we muſt ſtill be content, we fear, to be guided ſolely by their progreſs and hiſtory. The ſubjects which occupy the remaining part of this work, though not of equal importance, are highly worthy of notice. Under the ſubject of "injuries of the head," Mr. A. adverts to the practice which he has recommended on a former occaſion, and the experience which he has had ſince that time has tended to confirm him in the belief of its propriety. Under this head he has related a caſe, the treatment of which was attended with ſome unuſual circumſtances, in conſequence of a lacerated wound of the neck. In this inſtance, the internal carotid artery, and the primitive branches of the external, being torn, Mr. A. was under the neceſſity of including the common trunk of the carotids. The method of ſecuring it, and the extraordinary effects which enſued, are deſcribed with much clearneſs and accuracy. That the carotid artery may be obſtructed, has been proved more than once; and Mr. Petit has related a caſe of an aneuriſm of this artery, in which a ſimilar operation was performed. The ſeveral ſubjects of aneuriſm, the operation of puncturing the bladder, tic doloreaux, and the removal of looſe ſubſtances from the knee-joint, merit attentive peruſal, both on account of the novelty of the caſes, and the practical hints to be derived from them. Upon the whole, we think Mr. Abernethy has done the world much ſervice by his attempts to improve the hiſtory and treatment of theſe diſeaſes. That he has not been more ſucceſsful,

is

is to be attributed to the extreme difficulty and extent of the undertaking; and if, to us, he has appeared to fail in laying down some general propositions, or establishing certain fundamental laws; these imperfections have been amply compensated, by a great variety of useful and important facts.

---

ART. CLXXIX. *Aubrey. By R. C. Dallas, Esq. Author of Percival.* 4 vols. pp. about 1200. Price 18*s*. Longman and Rees.

ANIMATED by the voice of praise, the Author of Percival has found leisure from severer studies, to present a second novel to the public. The design of his former work was to vindicate the institutions of civil society; it is the object of the present to illustrate that fine Shakespearean axiom, that "sweet are the uses of adversity." In Aubrey we have the history of a family, who, nursed in the bosom of prosperity, and pampered with its blessings, are suddenly thrown from a sphere of enviable eminence, bright with splendour, hope, and joy, to the dull, cheerless world of care, sorrow, indigence, and obscurity. In this reverse of destiny, the latent energies of character are called forth;—principles, which had in a manner been kept in reserve, are brought to the test of action;—the domestic affections supply the place of former luxury;—the delicacies of real taste are retained, whilst the factitious refinements of fashion are relinquished, and the defection of fortune is found inadequate to produce the desertion of happiness. Such is the general outline of these volumes, in which the sympathies are constantly kept alive, and the interest terminates but with the last page. Among the dramatis personæ, Cowper and Aubrey are undoubtedly predominant. The history of the former, which is too intimately connected with the main story to be called an episode, is perhaps the most interesting part of the work. In general, we observe that Mr. Dallas succeeds better in sketches of life and manners, than in scenes of passion or of pathos; in making this remark, we must not, however, withhold the tribute of praise from his description of the death of the elder Cowper, and the funeral of Fanny, which are both painfully impressive. The politic patronage of Lord Aynsford; the versatile effrontery of Elton; the rhetorical address of Flourish; the mingled vulgarism and affectation of the Spicers; are all delineations of character, original, if not new: unlike the tame transcripts of imitation, they are the vigorous impressions of a discriminative mind, familiar with the world, and experienced in nature.

The following extracts will evince that we do not exaggerate the

the author's powers of portrait painting. It is the introduction of the Spicer family to the parſonage.

" Mr. Spicer was neither tall nor ſhort, but ſquare-built, and inclined to corpulency. His countenance, in ſpite of an habitual hypocritical ſmile, was expreſſive of a turbulent ſpirit, and a deſigning ſoul; his eyes rolled from ſide to ſide when he ſpoke, as if the motion of them were neceſſary to ſecure his ideas, and aſſiſt in giving them birth; and his under lip, of a diſproportionate magnitude, hung cuſhioned on his chin. Though ignorant of almoſt every thing but the buſineſs by which he made his fortune, he had a great ambition to be conſidered as a man of very ſuperior intellect, which led him to a conceit that he poſſeſſed eloquence enough to gain the admiration of country people, though his attempts never failed to expoſe his ignorance, and render him ridiculous. He was of too much importance to make a long viſit; he converſed on wool and cloths with Mrs. Aubrey; on tolls and highways with Aubrey; took no notice of any other perſon in the family, and left them in a hurry, to attend a veſtry on buſineſs relative to pariſh rates.

" Mrs. Spicer was of a very diſſimilar character, except in the conceit of ſuperior parts; but then the objects of it were of a different nature from thoſe of her huſband: fine writing, poetry, correct pronunciation, emphatic words, accompanied by emphatic looks, French and Italian, and an independent taſte for drawing and muſic, though ſhe neither drew nor played, were the accompliſhments on which ſhe prided herſelf. This pride was ſtill exceeded by perſonal vanity. Her perſon vied with that of her daughter in tightneſs and abrupt protuberances, but on a much larger ſcale. The features of her face were ill aſſorted: ſhe had a ſmall noſe between large cheeks, and thin lips with a wide mouth, which never opened over leſs than the whole of the upper gum; but the natural effect of theſe deformities was conſiderably counteracted by her eyes, which were good both in ſhape and colour, and, like her daughter's teeth, were, to common obſervers, a ſufficient paſſport for the lady's pretenſions. What, however, moſt diſtinguiſhed Mrs. Spicer in her own opinion from the vulgar herd, were the acuteneſs of her feelings, and the delicacy of her ſentiments, and ſhe had always conſequently her mental attachments; one particular perſon in her confidence on all topics of the ſoul, with whom alone ſhe commerced by emphatic looks in company, and in private by the uninterrupted flow of congenial thought in expreſſive language. Of theſe attachments Mrs. Spicer had had many, but never more than one at a time, except once, and finding it incompatible, ſhe gave up one of them. The uſual changes of theſe particular friends were produced by ſome capricious interference of her huſband, ſome unexpected detection of a diſſimilarity of ſentiment, or ſome offer of a more agreeable ciciſbeo, for the honour of which office there had been more than one conteſt; but whether theſe aroſe from admiration of the lady, or of the valuable preſents ſhe was known to make to her boſom companions, was never clearly decided. Mr. Golling was her preſent *commercer*. She brought him with her from London

the

the year before, while Miſs Spicer was at ſchool, and with whom he managed alſo to keep upon good terms, his praiſes being liberally beſtowed upon her; with Mrs. Spicer's conſent, who, far from being jealous of her daughter's perfections, was proud of them, as being chiefly derived from herſelf. Goſling was a ſimple, good-tempered fellow, reſolved not to make enemies, and generally ſucceſsful in making friends, by combining with inferior abilities the habit of praiſing with ſome ſkill. He was laughed at and liked. When Mrs. Spicer paid her firſt viſit at the parſonage, he attended her, and aſtoniſhed the Aubreys by the perſeverance with which he returned her emphatic looks, during the ſhort converſation that took place, in which ſhe diſplayed the ſtores of her mind. Having had all, or moſt of the talk to herſelf, ſhe went away highly pleaſed with the Aubreys, who the very next morning received cards of invitation to a converſazione that day week, to be followed by a concert.

"Scarcely was the anſwer accepting the invitation written, when an agreeable voice ſinging was heard in the hall, and immediately after Colonel Spicer was announced. He did not give over ſinging till he was quite in the room. He was a little well made man, and his countenance would have been a pleaſing one, had it not been for a certain archneſs he invariably ſported in his left eye, the corner of which was for ever on a half-wink, while a ſeemingly ſignificant ſmile perſevered in poſſeſſion of the correſponding corner of his mouth; and for the beard left on each ſide of his face, deſcending in whiſkers, and diminiſhing as they deſcended, from an inch in breadth, to a point almoſt reaching his chin. He was dreſſed in a plain green frock, cut off behind in the utmoſt extravagance of the faſhion, while a ſtiff cape almoſt towered above his powdered head. Over three diſtinct under-waiſtcoats, he wore one of buff caſſimere, the bottom of which met the top of his buck-ſkin breeches acroſs his cheſt. His buck-ſkins buttoned over the calves of his legs, the reſt of which was covered with a fleſh-coloured ſilk ſtocking, and a ſlipper tied with a ſtring for a ſhoe; a round hat, and whip in his hand, and a quizzing glaſs ſuſpended to his neck by a black ribbon, and bobbing about on his leather waiſtband, completed the perſon of the Right Honourable Bob Spicer. He ſaluted the Aubreys with the Spicer nod, and addreſſed them with all the familiarity of old acquaintance, ogling Emily and her mother by turns, and not knowing on which to beſtow the greater ſhare of what admiration he had to ſpare from himſelf."

Little as we feel diſpoſed to critical litigation, we muſt enter our *caveat* againſt artificial combination in the collateral ſtores that ſubjected the author to the neceſſity of producing a marvellous denouément: characters ſuch as Lord Sudley are every month in the preſs; they may be conſidered as auxiliaries to the imagination of a noveliſt, and are commonly employed by authors of the day, who find it expedient to ſupply a penurious, or re-inforce an exhauſted invention. We

ſee

ſee not why the author of Aubrey ſhould deprecate a compariſon of the preſent with his former work; whatever be the deciſion of the public, we ſcruple not to avow our conviction that Aubrey claims at leaſt an equal rank with Percival. Mr. Dallas is more happy in the narrative than in the epiſtolary ſtyle; he deſcends with effort, he riſes with eaſe. On ſubjects of dignity and importance he is conſcious of his own ſtrength.

But he has more ample ſtores of knowledge than of ſentiment, and is more apt to be ſententious than tender; his humour is of the graver caſt, and his love-ſcenes appear to have been inſerted merely becauſe it was neceſſary to a novel to have them. In the preface, Mr. Dallas has moſt diſintereſtedly deprecated the rigour of the ſevere toward novels; we ſay diſintereſtedly, becauſe he is not amenable to cenſure. To his works we may apply what was ſaid of Pope's Paſtorals, that if they be not good novels, they are ſomething better; from the author of Percival and Aubrey, no ſtronger vindications of thoſe popular fictions can be offered, than that he has augmented their number.

---

ART. CLXXX. *Lectures on the Acts of the Apoſtles, Explanatory and Practical. By Richard Stack, D.D. late Fellow of Trinity College, Dublin.* Dublin. Archer, Commercial Buildings; Mahon, 109, Grafton-ſtreet; and Jones, College Green. 1804. pp. 361. Price

THE Acts of the Apoſtles have, in compariſon with other parts of the New Teſtament, attracted but little of the commentator's attention. Theologians and critics, who have employed themſelves in inveſtigating the hiſtorical evidence of our religion, have ſeldom extended their reſearches beyond the four Goſpels; while they, whoſe attention has been directed to the doctrinal part of Chriſtianity, have almoſt wholly confined themſelves to the Epiſtles. Dr. Paley, indeed, ſtands forth a ſingular and ſplendid exception to the obſervation, ſo far as this moſt important treatiſe is connected with the truth of the Goſpel; and we are happy to announce the preſent publication as bringing into public view ſuch parts as are more immediately ſubſervient to practice.

Dr. Stack profeſſes to have compoſed the work before us after the model of the Biſhop of London's Lectures; and he inſcribes it to his Lordſhip in a manner moſt reſpectful to the venerable character ſo addreſſed, and highly creditable to his own modeſty and ingenuouſneſs. He avowedly conſiders the

reſult

reſult of his own labours as far inferior in value to thoſe of the learned Prelate; and thus preſents himſelf to our attention in an attitude which, if there were any room for ſeverity, would diſarm our criticiſms of their terror. Dr. Stack has, however, but little to dread from our cenſure. We may differ from him on ſome occaſions; becauſe it is hardly poſſible that any conſiderable portion of Scripture ſhould be read in the original, without giving riſe to different opinions: but we have reaſon every where to applaud his intentions, and in general we are bound to commend the execution.

Having mentioned the model choſen by Dr. Stack for imitation, it is almoſt an unneceſſary taſk for us to furniſh a detailed account of the plan. The object is to give a connected and perſpicuous ſtatement of the facts contained in this very important part of Scripture hiſtory; accompanied with ſuch obſervations as tend to confirm the facts related, to explain difficulties, or make a ſuitable improvement of them as ſubjects of reflection, and encouragement to action. He profeſſes to avoid carefully all "refinements of criticiſm;" not only becauſe the example of his venerable precurſor juſtifies him, but becauſe "ſuch reſearches are, in his opinion, quite unfit for a work of the preſent kind. Wherever I have been able to explain," he adds, "I have endeavoured to do ſo upon ſimple, clear, and acknowledged principles."

We are ready to allow that all *refinements in criticiſm* ſhould be avoided, not only in this work, but in every other. But if by refinements Dr. Stack means learned, or even ſubtile diſquiſitions, into the meaning of particular words, or the truth of certain events, however we may judge the diſquiſitions themſelves unſuited to a popular lecture, yet the inference drawn from ſuch reſearches, or the knowledge conveyed by them, may well be introduced before any audience. That which is complex, may be unravelled; what is learned, may be explained familiarly; what is profound, may be rendered intelligible. And according to our conceptions of the duties of a preacher, ſuch a familiar explanation of difficult queſtions may often furniſh him with employment; and his audience, in ſuch caſes, will depart more gratified than by a repetition of arguments and exhortations, which loſe their effect by reaſon of that very repetition. We make theſe obſervations upon Dr. Stack's remark, not becauſe he has neglected to apply to the proper ſources of information, (although in ſome few inſtances he ſeems to have adopted the common interpretation without ſufficient inquiry,) but becauſe we think it a dangerous principle to inculcate; namely, that queſtions, connected with critical reſearches, ſhould be avoided altogether in popular diſcourſes. We truſt we ſhall not be miſunderſtood

miſunderſtood as recommending any vain ſhow of learning, or any jargon of diſputation in the pulpit; we would only be cautious how we afford a handle to indolence, by ſuffering it to be imagined that the clergy can conſider the matter of their diſcourſes too anxiouſly, or can have recourſe to too much aſſiſtance in order to acquire a correct interpretation of the Sacred Volume.

Let us now attend to the manner in which the work before us is executed, conſidering it in the light of a practical commentary.

"In the 26th verſe (chap. v.) it is thus written: 'Then went the captain with the officers, and brought them without violence; for they feared the people, leſt they ſhould have been ſtoned.' It appears from this and other paſſages, that the people, if they had been left to themſelves, free from the influence and controul of their rulers and ſcribes, had been well affected to the Chriſtian cauſe. We read, in the cloſe of the ſecond chapter, of the believers' 'praiſing God, and having favour with all the people:' and again, in the 4th chapter, we find the rulers diſmiſſing Peter and John, 'becauſe of the people; for all men glorified God for that which was done.' Now, what is the fair inference to be made from all this? Is it not plainly as follows? The people, who comparatively had few, if any, objects of worldly intereſt, pride, and ambition, to counterwork the ſpirit of the Goſpel, were willing to admit evidence, and receive inſtruction. In the preſent caſe, as well as thoſe juſt cited, their conviction was ſo ſtrong in favour of the Apoſtles, that they took a very lively concern in their ſafety and welfare; ſo that the officers, now ſent to conduct them, dared not offer any violence, leſt they might be ſtoned. I know ſome perſons will be ready to aſcribe the belief of the people to ignorance and credulity;—an aſſertion ſo flattering to the pretenders of 'ſcience falſely ſo called,' that they adopt it without the leaſt qualification or enquiry. And yet there are inſtances, and even recorded by themſelves, where men of this deſcription have betrayed as groſs credulity as the loweſt of the people; and who, rejecting the Chriſtian religion on account of its miracles, have yet in the moſt ſolemn manner affirmed, that very ſignal miracles were wrought in their own behalf, and in confirmation of their own writings *. You ſee, then, the learned, as well as ignorant, may be credulous. To know which is truly ſo, muſt depend upon the nature of the evidence. If this be ſlight, ſecret, ſuſpicious, in correſpondence with beloved prejudices, humours, and affections, diſplayed before friends, or in ſupport of a favourite cauſe, it comes in a queſtionable ſhape; and whoever gives an eaſy aſſent to ſuch, whether philoſopher or peaſant, is the credulous man. On the other hand, if the evidence be public, notorious, in the face of determined enemies, exhibited on various occaſions



"* Lord Herbert of Cherbury."

caſions to different people; and in oppoſition to all eſtabliſhed opinions and authority, as well as to the deareſt and moſt valued worldly intereſts of the perſons concerned; the people, who acknowledge the force of ſuch teſtimony, are the truly wiſe; the diſputer of this world, who rejects it, is the miſerable fool. Let not, then, ſuch vague and general aſſertions of popular credulity weigh with you. Examine the matter honeſtly and calmly: compare the conduct of thoſe pretended wiſe men, in their ſeveral conteſts with our Lord and his diſciples, with that of the people; the former are ever driven to ſilence, or confuſion, or menaces, or force, or to ſomething which diſclaims all appearance of reaſon; while the latter, following thoſe lights which God hath given them, 'ſeeing with their eyes, hearing with their ears, and underſtanding with their hearts, are converted, and live.' Be this, my brethren, our hope, our joy, our conſolation, our praiſe." p. 78.

Dr. Stack's endeavours to preſerve his hearers free from every poſſible contagion of infidelity, are very obſervable in the above extract, as well as in many other parts of theſe lectures. In the following paſſage, his reflections on the conduct of St. Peter, (deſcribed in the xth chapter,) very ſucceſsfully tend to vindicate that illuſtrious character, and his fellow-labourers, from a charge, under which the credit of the religion itſelf might ſeem, to a ſuperficial thinker, to be in danger of ſinking:

"It may poſſibly ſeem ſtrange that the Apoſtles ſhould fall into ſuch a miſtake, when one of the characters of the Meſſiah predicted under the old diſpenſation was, that 'unto him ſhould be the gathering of the nations;' and under the new he is called 'a light to lighten the Gentiles.' Theſe, and other like expreſſions, evidently pointed out a diſtinction between his religion and that of Moſes; the former being intended for an univerſal light to all mankind, while the latter was confined to the ſeed of Abraham. And I make no doubt that they did perceive this difference; but it ſeems to me as if, notwithſtanding this, they imagined that converts to Chriſtianity were firſt to become proſelytes to Judaiſm, and that the temple of Jeruſalem was to be made the porch and veſtibule into Chriſt's Church. Had they duly conſidered the ceremonial part of the Moſaic inſtitution, they muſt have ſeen how impracticable it was to diſtant people. But they were too warm admirers of the whole law to reaſon with ſufficient calmneſs and candour on the ſubject. They literally believed, that 'till Heaven and earth ſhould paſs away, not one jot or tittle ſhould paſs from the law, till all be fulfilled;' which indeed was very true, though not in their manner of underſtanding it. For the whole frame of rites and ceremonies being typical and figurative of the Meſſiah, to whom they pointed, were of courſe fulfilled in his perſon; and, being fulfilled, were done away. But they imagined them to be ſtill in force, and for ever; although it was utterly impoſſible for them to be obſerved

ved by foreign nations, far removed from Judea. This difficulty, however, they were able to reconcile to themſelves, by having recourſe to the mercy of God, who would not require impoſſibilities; and as a vaſt multitude of Jews were ſpread over the world, who were unable to viſit the temple and perform all the rites at Jeruſalem, yet were accepted by God if they kept them in mind, and conformed to them to the beſt of their power; ſo probably St. Peter and the other Apoſtles thought it might be with remote Chriſtians, who ſhould ſubmit to circumciſion, and other rites conſiſtent with their ſituation.

"The explanation here given of that ſtate of mind, which, while it allowed the comprehenſive deſign of the Goſpel, endeavoured ſtill to maintain the dominion of the law, appears to me natural and juſt, and perfectly agreeable to what might be expected where inveterate prejudices mix with truth. Every thing, which favours thoſe, is eagerly adopted, and zealouſly ſupported. 'I am not ſent,' ſays Chriſt, 'but to the loſt ſheep of the houſe of Iſrael:'—'It is not meet to take the children's bread, and caſt it to dogs:'—'Go not into the way of the Gentiles:'—theſe were ſentiments, in their moſt rigid ſenſe, too congenial to the feelings of a Jew. A juſt and liberal interpretation of them, conſiſtent with other paſſages upon the ſame ſubjects, would not be very readily adopted by him. What was meant for a preference of the houſe of Iſrael, he would, if poſſible, conſtrue into an entire excluſion of all other nations, and would overlook the following precept expreſsly given by our Lord to his diſciples; 'Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt.' So again, the conference of Chriſt with the woman of Samaria, would make but a ſlight impreſſion on him, although nothing can more clearly mark the approaching fall of mere local dignity in the ſervice of God, to be ſupplied by worſhip of a more truly noble, comprehenſive, and ſpiritual nature: 'Jeſus ſaith unto her, Woman, believe me, the hour cometh, when ye ſhall neither in this mountain (Gerizim, the place of higheſt ſanctity among the Samaritans,) nor yet at Jeruſalem, worſhip the Father.' I do not ſay that St. Peter, and the reſt of the Apoſtles, carried this diſpoſition to the ſame exceſs with others; but to a certain degree every Jew was infected with the prejudice, and ſo far miſtook the true ſpirit of the Chriſtian religion. And I am of opinion, that this error was for a while permitted by Divine wiſdom, notwithſtanding the various excellent gifts conferred upon the Apoſtles; for otherwiſe, neither had the proceeding here ſpoken of been neceſſary, nor ſhould we find the moſt eminent of them under its influence, as we ſee they actually were, till St. Peter inſtructed them in the deſign of his viſion." p. 147.

From theſe ſpecimens, and the author's expreſs declarations, the nature of the contents of this volume may be aſcertained. They will be found to conſiſt not of curious diſquiſitions in Sacred literature, nor of any grand developement of

the evidence by which the authority of the Scriptures is ſuſtained, but of a plain, uſeful, and accurate illuſtration of the events recorded in the Acts of the Apoſtles, with ſuch an improvement of them to a practical purpoſe as they ſeem moſt obviouſly to furniſh. We cannot, therefore, but conſider the work as an acceſſion of ſome value to thoſe excellent books, by which the knowledge of the Bible is facilitated to Engliſh readers. We are, however, conſtrained to add that, with a little more pains beſtowed upon the ſtyle, and now and then upon the matter, this value would have been conſiderably enhanced.

*(To be continued.)*

---

ART. CLXXXI. *Travels from Berlin through Switzerland to Paris, in the Year* 1804. *By Auguſtus Von Kotzebue. Tranſlated from the German.* 3 vols. pp. 750. Price 13*s.* 6*d.* Phillips. London. 1804.

THE Travels of Kotzebue will be opened with intereſt by thoſe who have attended him in his Siberian exile, where ſolicitude and ſympathy have purſued him to the cheerleſs confines of Toboliſk, and the deſolate region of Kurgon, ſo well deſcribed by its appropriate name, the *Grave*. In the preſent tour, neither anxiety nor commiſeration is awakened; the author has no adventures to relate, not even ſuch a common accident as the overturning of a carriage; he rolls on at his eaſe, execrates the roads between Wittemberg and Duben, criticiſes an epitaph at Darmſtadt, and an inſcription at Neckergemmun; and, except that he occaſionally is kept waiting for his breakfaſt, appears not, during the whole tour, to have experienced one painful ſenſation. But though Kotzebue is no longer the hero of a tale to harrow up the ſoul, he is ſtill a writer whoſe light touches always amuſe the fancy, and not unfrequently reach the heart. In his rapid route through Switzerland, he ſteals a glance of Ferney and the bed conſecrated by Voltaire, with its faded curtains of yellow ſilk. On his journey to Lyons, he makes a deviation from his antidescriptive plan, and is betrayed by his feelings into a luxuriant painting of the enchanting borders of the Rhone. From Lyons he proceeds with all poſſible expedition to Paris, where he is again the lively, verſatile, ſuperficial, but ever-entertaining touriſt: during his reſidence in that brilliant capital, we had anticipated an introduction to its ſelect circles; we expected, under the auſpices of Kotzebue, to have approached the moſt diſtinguiſhed perſonages, who bear their honours in the temple of Gallic fame. We were miſtaken; improbable as

as it appears that M. Kotzebue ſhould not have had acceſs to the world of letters, his account of his literary compeers and contemporaries is compriſed in two or three pages. We were pleaſed to receive from M. Kotzebue his unequivocal teſtimony in favour of Madame Recamier; but we cannot forbear to regret that he evinced not equal ſenſibility to the claims of neglected genius, to the wrongs of inſulted beauty.

We learn that, at the Conſul Cambaceres' table, he met General Cæſar Berthier, and Barbe Marbois, the companion of Barthelemy on his voyage to Cayenne, that he converſed with the learned Portalis, and the ſilver-haired Guillotin, ſo unjuſtly ſtigmatized for the invention which bears his name, and which by all who know him, is conſidered but as one among the many records of his active philanthropy. The reſerve of Kotzebue on *political characters* we conſider as involuntary; the following deſultory remarks on the Sceptered Chief, who is at preſent the univerſal object of curioſity, we ſelect for the amuſement of our readers:

"Bonaparte is particularly fond of tragedy; he acknowledged to me, that he did not like comedy, but availed himſelf of the obſervation urged by Voltaire, Que tous les genres ſont bons, hors le genre ennuyeux.—At the play he is very grave and quiet; appears extremely attentive, ſpeaks to none of his ſuite, all of whom ſtand behind him; gives no ſign of approbation, nor even betrays his feelings by a look. The pit receives him with thundering plaudits, but he pays no attention to them; the audience do not renounce their right to hiſs, and I ſaw a new piece damned in the preſence of Bonaparte, who had come to ſee it: during theſe petulant ſcenes he remains quite compoſed, reflecting, no doubt, that the Pariſians, like the Romans, muſt have panem et circenſes, if they are to be kept quiet."

M. Kotzebue was twice preſent at the grand parade; which he deſcribes as a brilliant ſpectacle; the halls were lined with guards; the colours of the Conſular guards were emblazoned with ſuns of gold; the pageant of each regiment is the drum-major, ſuperbly habited in velvet, and decorated with gold lace. Whiſkers were cheriſhed by the military en maſſe; among the ſappeurs there were ſome ſo ambitious of acquiring a martial aſpect, as to ſuffer the ſable beards to approach the breaſt. The Mamelukes were diſtinguiſhed by the ſplendour of their eaſtern coſtume. Amid theſe ſtately ranks appeared the Firſt Conſul, mounted on his grey horſe, in an uniform remarkable only for its plainneſs and ſimplicity. Petitions were preſented to him, which he uſually delivered to his Adjutant. The platoon exerciſe having been ill performed, Bonaparte ſignified his diſſatisfaction by requiring that it ſhould be eight times repeated. In the hall of the

Ambaſſadors, where M. Kotzebue found the diplomatic corps, and ſuch foreigners as were to be preſented, he recogniſed ſtern orders, and a proud diſplay of regal ſplendour.

"The apartments through which we were conducted, were the ſame where I had ſeen the hundred Swiſs guards dreſſed à la Henri IV., and through which the whole Royal Family then paſſed to go to maſs. A melancholy ſenſation oppreſſed my mind, upon comparing that moment with the preſent.

"The doors of the hall of audience were then thrown open. The principal decoration of this apartment conſiſts of colours placed in pictureſque groups. Bonaparte was ſtanding between the Second and Third Conſul, who were dreſſed in richly embroidered ſcarlet clothes, but in the ordinary faſhion. The Grand Judge was likewiſe preſent in his coſtume, which greatly reſembles that of the Cardinals. As ſoon as a circle was formed, Bonaparte advanced, and firſt ſpoke to the Electoral Prince of Wirtemberg, and then went round to the reſt in regular ſucceſſion, juſt as other Kings or Princes are accuſtomed to do to the miniſters of foreign courts who preſent their countrymen on the occaſion. Moſt of the buſts or portraits of him which I have ſeen, are little like him, and many of them have no reſemblance at all. Among the latter is the celebrated picture by David. Iſabey, who painted him at full length, ſtanding, and by whom there is likewiſe a very good print of the Firſt Conſul, has been moſt ſucceſsful. The new buſt, or effigy, on the ſix-livre-pieces, or French crowns of the year Twelve, is by far the moſt accurate reſemblance. Whenever I look at it, I fancy that the Firſt Conſul is ſtanding before me. He has, of late, grown ſomewhat corpulent, which does not become him ſo well; for imagination allows him only ſo much of an earthly form as is neceſſary to be the inſtrument of the mind. I am ſure that none would conceive Bonaparte to be corpulent, yet ſuch is ſomewhat the caſe at preſent, but this probably appears the more ſtriking, as he is low in ſtature. His profile is that of an ancient Roman, grave, noble, and expreſſive. Were he always ſilent, his gravity would have ſomething frigid and repulſive; but when he ſpeaks, a placid ſmile gives a grace to his mouth, and produces confidence in the perſon whom he addreſſes. It was exactly the ſame with Paul I., whoſe pleaſant countenance was irreſiſtible.

"Now I am ſpeaking of Paul, I ought not to omit mentioning, that the Firſt Conſul had ſome converſation with me concerning this unfortunate Monarch, and teſtified his ſincere regard for him. 'He was a hot-headed prince,' ſaid he, among other things, 'but he had an excellent heart.'

"The American Miniſter ſtood at ſome diſtance from me, and, if I remember rightly, I was converſing with him concerning the commerce of his country. This afforded that gentleman an opportunity of dropping a ſlight hint how deſirable the return of peace would be. Bonaparte ſhrugged his ſhoulders, as if he meant to ſay, 'It is not my fault.' Some words on this ſubject even ſeemed ready to eſcape his lips, but he repreſſed them, and proceeded. He ſpoke with great

great eaſe and frankneſs on various topics, and when he approached me a ſecond time, the ſtagé was likewiſe brought on the carpet. He called us Germans melancholy, and expreſſed his opinion, that the moving, ſentimental comedies were in ſome meaſure injurious to French tragedy; adding, that he was not fond of weeping; &c."

M. Kotzebue obſerved that the crowd of inquiſitive ſpectators were kept by the ſentinels at a reſpectful diſtance; ſo eaſy was it now to awe that tumultuous populace, whoſe wild fury had violated the palace of the Thuilleries, and whoſe ravages were yet viſible on the walls, with this inſcription, 'The 10th of Auguſt.' It was not by the ſmile alone of Bonaparte that the Emperor Paul was recalled to the mind of Kotzebue; the oppreſſive reſtraints impoſed on the theatre and the preſs were calculated to force the vexations he had experienced at the Czar's Court on his remembrance. A young dramatic writer of the name of Dupaty, having provoked the malice of thoſe in power by ſome incautious ſarcaſms on upſtarts, which were conceived to convey inſinuations againſt the Revolution, was exiled to St. Domingo, not as an author, but as a naval officer, on the convenient pretext that he had paid an unauthoriſed viſit to Paris. By the ſtrenuous exertions of his friends, the rigorous ſentence was at length remitted, and the young poet returned with his newly acquired experience to the capital, where his *Anti-chamber* was performed under another name to the Republican audience of Paris. "Another poet," adds M. Kotzebue, "had compoſed a ludicrous piece, in which a well-made, handſome man lands on an iſland, inhabited only by hunch-backs, who conſequently think him deformed, and laugh at him. He makes the following obſervation: 'If I ſhould once get among blind people only, I ſhould have my eyes picked out, that I might reſemble them:' theſe words the cenſor regarded as a ſatire againſt thoſe ſoldiers who loſt their ſight in Egypt. Another wrote a piece, intitled Beliſarius: the cenſor, thinking that Marmontel was alluded to in this character, forbade the repreſentation. Nobody muſt ſay *Fermez la porte* (ſhut the door), for a ſhut door now implies a conſpiracy. Nor muſt the word *brigand* be uſed, as it might mean perſons concerned in the adminiſtration of the ſtate. It is Nogaret, a man of 63, who plays ſuch fine tricks à la Tumanſkoi (the cenſor of the Emperor Paul); to all the remonſtrances made to him, he only replies, Do you wiſh me to loſe my ſubſiſtence?"

To theſe anecdotes it would be ſuperfluous to offer either obſervation or comment. The nation that can ſubmit to ſuch a government is equally an object of pity and contempt. Our limits will not allow us to analyſe the contents of the two other volumes, in which we have with delight attended the

author to the muſeum of French monuments, and with envy followed him to the Botanical Garden, and the ſuperb gallery of Natural Hiſtory. Of the public Inſtitutions at Paris, the Prytaneum and the houſe of St. Pierre, are thoſe entitled to the higheſt praiſe. To the Athenæum we can proudly oppoſe the Engliſh Theatre of Science, well known by the name of the Royal Inſtitution. It is impoſſible that an Engliſhman ſhould read even M. Kotzebue's favourable report of the Palais de Juſtice, without ſentiments of grateful veneration for that impartial tribunal maintained by independent Judges, and inviolable Juries, which has remained for centuries the palladium of this country. M. Kotzebue's ſtrictures on the faſhions and manners of the Pariſians, are ſprightly, ingenious, and often juſt: the ladies are ſaid to uſe the white paint only, and to have left the rouge to the gentlemen; the curls of the hair are diſtinguiſhed, as the moral, religious, and ſentimental; the latter have ceaſed to be faſhion, and the tufts of hair which ſupply their place, and which are called temperament, gave riſe to the celebrated Pariſian *bon mot*, "Nos femmes ont quittés les ſentimens, elles n'ont plus que du temperament." M. Kotzebue has furniſhed us with the entertaining memoirs of Jean Marie Hervagault, the modern Perkin Warbec, who has perſuaded ſo many people in France that the ſon of Louis XVI. is yet in exiſtence. As the adventures of this Gallic Pretender are already known through the medium of the newſpapers, we ſhall now take leave of our dramatic touriſt, who, though he may not gratify ſuch as are ſolicitous to obtain ſerious information, will pleaſe thoſe who, like ourſelves, in reading three thin well printed duodecimos, can be content with amuſement. We are willing to believe that the author's MS. contained much that the "cenſure of the preſs," of which he complains in the preface, has withheld from the public; and we are inclined to hope that the iron finger of deſpotiſm has eraſed paſſages which would have redeemed the character of M. Kotzebue from the ſtigma of venal duplicity, and even from the ſuſpicion of temporizing policy. Thoſe *violated* pages might have developed the manly, generous ſentiments congenial with the patriot, and the man,—and in which we ſhould have contemplated, not the complaiſant courtier, or the mercenary advocate; not the panegyriſt of *Czariſh* tyranny, or the apologiſt of *Conſular* crimes; but the lover of virtue, the friend of truth, of much injured liberty, and of the human race.

# BOOKS

PUBLISHED IN THE MONTHS OF AUGUST & SEPTEMBER 1804;

*With brief Notices of thoſe that are not reſerved for more ample Examination.*

---

*An Attempt* to remove the Prejudices concerning the Jewiſh Nation; by way of Dialogue. By Thomas Witherby. 8vo. pp. 511; price 10*s.* 6*d.*

WE willingly admit that the vulgar prejudices againſt the Jews are unworthy the character of the true Chriſtian; in Mr. Witherby this unfortunate race of people have met with an able and zealous advocate. He examines the charges which have been brought againſt them in all times, by perſons diſtinguiſhed for learning and reputation, with candour, and, in general, his arguments appear to us to be ſound and unanſwerable. The volume conſiſts of nineteen dialogues carried on between a perſon whoſe mind is irritated with the common prejudices that are uſually taken up againſt the Jews, and another perſon who undertakes the taſk of moderating his reſentment, and of ſhewing that the aſperſions which have been caſt on the Jews are without foundation.

Thoſe who read this volume will, we are ſatisfied, think highly of the talents and chriſtian ſpirit of the pious author:—that he has erred in running out into ſo great a length will be admitted by any one poſſeſſed of ſound judgment. The prejudiced are not thoſe who can be brought to peruſe a volume of 500 pages cloſely printed, and we very much ſuſpect that real and conſcientious Chriſtians, who live according to the precepts of their religion, are not diſpoſed to cenſure the preſent race of the houſe of Iſrael. They may pity their errors, but they will not condemn or revile their perſons. We cannot better exhibit the ſpirit diſplayed by Mr. Witherby, than by giving our readers a ſhort extract which relates to a better ſtate of things than the world at preſent witneſſes: in alluding to the curſe pronounced upon the earth, on account of man's diſobedience, he ſays,

"But the moſt extenſive and ſevere ſufferings of mankind are not *even now* produced by the ſterility of the earth, or by that juſt decree which impoſes labour upon us; they are not *even now* produced by our being ſubject to pain, and even death itſelf; but by the wickedneſs of mankind; by pride, avarice, and ambition, and the other evil paſſions, which, for the ſake of *vain diſtinction*, would overthrow every thing that is reſpectable, and ſlaughter millions, in order to acquire power by means of *terror;* or ſacrifice the happineſs of thouſands for the ſake of gain; or diſturb the peace of families for the gratification of evil paſſions. Mental afflictions are more ſevere than corporeal: 'A wounded ſpirit who can bear?' And mental afflictions chiefly reſult from the evil paſſions of mankind.

kind. What a bleſſed world would even this, in its preſent ſtate, become; if the wicked were to ceaſe from troubling; (Job iii. 17;) if all the evil paſſions were eradicated, and mutual eſteem, and reſpect, and love were to ſucceed; in fact, if the precepts of our bleſſed Saviour were to become *univerſally influencial*, there would be no wars then, no oppreſſion, no fears; but we ſhould bear each other's burthens, and alleviate each other's troubles. If ſuch would be the ſtate of the world, EVEN NOW, if it were not for the evil paſſions of mankind, how great will be the bleſſedneſs of that ſtate, to make way for which the wicked ſhall be removed, and the earth be reſtored to its fertility. This will be effected by the coming of our Lord to eſtabliſh his kingdom upon earth."

We are not of Mr. W.'s opinion with reſpect to the neceſſity of aſſembling the Houſe of Convocation; but are inclined to acquieſce in the deciſion which for nearly a century has prevented this aſſembly from meeting for any other purpoſe than that of preſerving ancient forms.

*The Obligation and Mode* of Keeping a Public Faſt. A Sermon preached at the Pariſh Church of Rempſtone, Nottinghamſhire, May 25, 1804. By Edward Pearſon, B.D. 12mo. pp. 32. Price 6*d*.

THE object of this diſcourſe is to ſhew the neceſſity of keeping public faſts according to the literal meaning of the word. The arguments adduced by the preacher are neither new, nor very ſtriking, and the reaſon which he gives for the publication, is, that but few of his pariſhioners attended when the ſermon was delivered from the pulpit.

*The Sword of the Lord.* A Sermon preached May 25, 1804; being the Day appointed for a General Faſt. By the Rev. G. H. Glaſſe, A.M. 8vo. pp. 20. Price 1*s*.

THIS diſcourſe, which is chiefly political, is dedicated to the memory of the Duke of Enghien, whoſe death, and that of Pichegru, Mr. G. imputes, without heſitation, to the newly ſelf-created Emperor of France, of whom he ſays: "His days are days of agony; his nights are nights of torture. Fear, ſuſpicion, and the ever preſent apprehenſion of falling a ſacrifice to the hatred he has incurred, haunt his waking moments, and interrupt his repoſe. ——He may inveſt himſelf with the imperial purple; but the whole univerſe does not afford him the bleſſing of a ſingle friend. Miſtrufting all, becauſe conſcious that he deſerves to be hated by all, he immures himſelf in gloomy ſolitude, ruminating on paſt miſchiefs, and meditating future."

*A Sermon*, preached at the Viſitation of the venerable Archdeacon of Norwich. By Matthew Skinner, M.A. F.A.S. 8vo. pp. 24. Price 1*s*.

MR. Skinner contends for the divine origin of the prieſthood, and for the excellency of the office, with which nothing earthly is

to

to be compared; he then points out the particular duties which it is expected the clergy will be in the habit of exemplifying in their own conduct and character, and he adds—

"From the principle we have endeavoured to establish, that nothing should be omitted by us, which may remove all occasion of offence, and promote the cause of religion; we shall naturally be led to pay attention to some matters, which might otherwise perhaps be of little importance: such, for instance, as our deportment, our amusements, our occupations, and our company. A sedate and quiet manner, as remote from moroseness as from levity, seems best to agree with the nature of our calling. To one who takes delight in his sacred office, it will afford abundant employment; but if amusement be necessary, natural history and philosophy furnish both an ample and noble resource, without recurring to pursuits which only tend to lower the ministerial character, even in the eyes of the least observant. Let our company be that of persons respectable for their condition and their virtues; to which our education and station in life will always entitle us, if we be not wanting to ourselves."

*The Importance of Education* to the Christian Ministry. A Sermon preached at Exeter, in Recommendation of the Academical Institution in that City. By John Kentish; 8vo. price 1*s.*

IT cannot be controverted that those who undertake to teach others should themselves be well instructed. The theologian should be a general scholar; those only can expect attention from the liberal and enlightened, who are qualified, by a good education, to discourse on almost all topics, and to render to all persons a reason of the hope that is in them. In this view the sermon before us may be recommended to general notice. The gentleman who directed the studies of the young educated at the institution for the benefit of which this discourse was preached, is, alas! now no more. The public papers have announced the sudden death of the Rev. Timothy Kenrick, by the mere slip of the foot. His loss will be long regretted, as that of a man in the prime and vigour of life zealously devoted to the cause of truth and the christian religion.

*The Duchess de la Valliere;* an Historical Romance. By Madame Genlis. Translated from the French. 2 vol. pp. 588. Price 7*s.*

TO the historical romance, one objection of considerable moment is obvious, that the events are foreseen; the end is foreknown by the reader. All the powerful emotions of apprehension, fear, and terror,—all those lively workings of imagination which render sympathy more susceptible of pleasure than of pain, are repressed; no scope is left for surprise; and there are no intervals of suspence;—for curiosity little remains to expect,—for hope nothing to enjoy;—the characters to be introduced are not new; they have a positive existence not bounded by the author's imagination, nor dependent

dependent on his arbitrary will. They have long been localized to the mind and heart, and it is difficult to prefent them under any novelty of afpect which may not difturb the order and harmony of prior aflociations. We do not introduce thefe remarks with the view of detracting from the merit of the prefent work, or of withholding the tribute of admiration from the powers of its author: to have pourtrayed the manners and the cuftoms of that age fhe repreſents,—to have preſerved a faithful reſemblance to hiſtory, are evidences of taſte and judgment; but to have diſcovered the art of embelliſhing with fiction a tale of truth ſo exquiſite as that of Madame de la Valliere, is the prerogative alone of fuperior genius. We have read theſe volumes with intereſt, with ſympathy, with painful commiſeration; but from the firſt page to the laſt we have read with the impreſſion that the morality aſſumed in the preface is deceptive and fallacious. The morality is naturally enough adapted to the meridian of Paris. Madame de la Valliere is made to conſider her rejection of the huſband recommended to her by a dying mother, as a dereliction of filial duty, not exceeded in criminality by her ſubſequent connexion with Louis XIV. Piety and religion are ever foremoſt in the vocabulary of Madame Genlis, but ſuch piety and religion as, in our apprehenſion, are ſynonymous with bigotry and ſuperſtition; in like manner, ſentiment uſurps the place of principle, and amiable ſuſceptibility is ſubſtituted for rectitude of feeling. Madame Genlis is ſomewhat injudiciouſly laviſh of eulogium on Louis XIV. in a work which renders him alternately the object of indignation and contempt. His infatuation for the artful Monteſpan is not more deſpicable, than his ingratitude is odious to the amiable La Valliere. In one word, Madame Genlis, with all her *boaſted* morality, fails to reconcile us to the privations and penitence of her heroine; and we believe our readers will not be diſpoſed to regret her diſappointments, her humiliations, and final ſecluſion. We venture to predict, that this romance will not be ſo popular as ſome preceding works of Madame Genlis. In this country we are proud to believe, that there exiſts a jealous vigilance of propriety, an honourable faſtidiouſneſs of ſentiment, that revolt from publications which even ſeem to have a tendency to relax the moral ſyſtem, by making vice too amiable, or even too ſeductive. The tear of pity may embalm the memory of La Valliere; her virtues may inſpire reſpect, her ſorrows awaken tenderneſs: but let not a conduct ſuch as her's be deemed the proper baſis for a novel; a conduct which, had her ſphere been lower, or her lover leſs, would have ſubjected her not merely to the cenſures of the church, but to the indignation of reſpectable ſociety. It is incumbent on the Engliſh cenſor to reſiſt even the approaches of evil: as an Engliſhman, he has to glory not merely in the poſſeſſion of rights and liberties, but in that accurate recognition of moral privilege,—that allegiance to the majeſty of virtue, which will, we hope, long remain among the dignified attributes of our national character.

*Modern Literature.* By Robert Biffett, D.D. 3 vols. pp. 920; price 15 s.

THE novel is not merely the commodious vehicle of ſpeculations ethical and political; it is rendered the aſylum of deſultory memoirs and fugitive anecdotes; in ſhort, of all the miſcellaneous matter that a writer may pleaſe, from the lumber room of memory, to obtrude on the public. The three volumes before us belong to an irregular claſs of biography. Under the name of "Modern Literature," we have ſtories by one, two, and three, which all bear ſome relation to the oſtenſible hero, of whom we have anecdotes more than enough to deprive us of all eſteem and complacency for his character. A novel on ſuch a plan can excite but little intereſt; and we are compelled to add, that whatever intereſt "Modern Literature" may caſually produce, is effectually counteracted by diſapprobation and diſguſt. Indelicate ſcenes and licentious deſcriptions, like meretricious dreſs on deformity, ſerve but to throw a darker hue over the unenlivened page of radical dulneſs. Converſations are occaſionally introduced as ſubjects that command intereſt. Theſe digreſſions from the ſtory form the beſt part of the book, and evince that though the author is incompetent to novel-writing, he is ſufficiently familiar with *modern literature* to become a voluminous if not a ſplendid author.

*Farther Excurſions;* or the Obſervant Pedeſtrian; exemplified in a Tour to Margate. 4 vols. price 14 s.

WE will not ſay that this pedeſtrian has, in his adventurous excurſions, plunged into the river Lethe, but we are aſſured that his works, at leaſt, are already on the very verge of oblivion.

*Obſervations* made at Paris during the Peace; and Remarks in a Tour from London to Paris through Picardy, and to England by the Route of Normandy; containing a full Deſcription of every Object of Curioſity in the French Metropolis and its Environs. By Edmund John Eyre. 8vo. pp. 393; price 10s. 6*d.*

IF the intercourſe between England and France had not been interrupted, Mr. Eyre's work might have been recommended as an excellent *vade mecum* to travellers. It contains a large portion of information on topics intereſting to thoſe who, like Mr. Eyre, wiſhed to take the advantage which a ſhort-lived peace afforded: ſuch might have derived real benefit from the deſcriptions here given; and we ſincerely regret that the horrors of war prevent that uſe being made of the volume before us for which it is calculated.—General readers who travel only by the fire-ſide, will not think their time loſt in peruſing Mr. E.'s "obſervations," moſt of which appear to us to have been made from the objects deſcribed; nor do we recollect ſeeing a more ſtriking picture of Paris and its environs any where than in this volume.

*The*

*The Life* of Joſeph Prieſtley, LL.D. F.R.S. &c.; with critical Obſervations on his Works. By John Corry. Small 8vo. pp. 112. price 4s.

MR. Corry's account of Dr. Prieſtley will afford but little intereſt or information to thoſe who have attended to what has been ſaid of him in ſome of the more reſpectable periodical publications.—A few trifling anecdotes reſpecting the Doctor's domeſtic habits he has collected from a female who lived a year and a half in his family; but theſe are of no great moment to the public. After the various tributes of reſpect paid to the character and talents of Dr. Prieſtley by ſeveral of his intimate friends, we could have wiſhed that a profeſſed memoir of him ſhould have come from a perſon who had acceſs to authentic documents. In no reſpect is Mr. C. equal to the taſk which he has undertaken; the biographer of Dr. Prieſtley ſhould be well verſed in many ſubjects reſpecting which this writer ſeems to know but very little.

*Conſiderations* on the two-fold Mode of Election adopted by the French. By the Rev. Chriſtopher Wywill. 8vo. pp. 40. price 1 s.

IF there were any probability of change in the nature and mode of electing members of Parliament in this country, Mr. Wywill's "conſiderations" would claim the reſpectful attention of the ſtateſman and politician. His arguments againſt the method adopted in France in chooſing the Legiſlature, ſeem to us to carry with them great weight; and as a queſtion of theory not likely to be called into action, Mr. W.'s reaſoning will be read with pleaſure by thoſe who, like himſelf, are deſirous of a reform in the repreſentation of the country.

*A Statement* of Evidence from Trials by Inoculation of Variolous and Vaccine Matter; to judge of the Queſtion, whether or not a Perſon can undergo the Small-pox after being affected by the Cow-pock. By the Phyſicians of the original Vaccine-pock Inſtitution. pp. 88. price 2 s.

WE apprehend that the body of evidence here collected will ſatisfy the moſt incredulous: the facts recorded are taken from different perſons both in and out of the metropolis, all of which go to ſhow the efficacy of Vaccination as a preventive againſt the variolous infection. We ſhall extract a letter from Mr. Kelſon to Dr. Pearſon, becauſe we know that this gentleman entered into the buſineſs with great zeal at an early period:

"Seven Oaks, June 21—Aug. 2, 1804.

"I immediately inoculated ſeven perſons with it (the ſmall-pox matter ſent by Dr. Pearſon), who had been vaccinated in April 1799. The effects were preciſely what I had always ſeen produced in ſimilar experiments. The arms of moſt of theſe quickly inflamed. On the fourth day, two or three had quite troubleſome puſtules, and one of the number was, in conſequence, manifeſtly ill; but the illneſs was of ſhort duration; the inflammation ſoon ſubſided, and on the eighth day the arm was quite well. Another patient had pains of the

the axilla on the tenth day, and was then feveriſh: her arm was ſore for a fortnight. In no inſtance was there any raſh or eruption, which I expected in this laſt caſe, though not a variolous one. I much doubt whether Mr. Goldſon's patients had the cow-pock properly. On the day of theſe inoculations, after the cow-pock, I inoculated two children who had the ſmall-pox ſeven years ago. The inflammation was as rapid and extenſive as in the above, and one had a troubleſome ſore for ten or twelve days. Had I not been before convinced of the infallibility of the cow-pock, I ſhould from theſe caſes have been ſatisfied.

"Not one of my patients has taken the ſmall-pox in the natural way, who was vaccinated in 1799. Many of them were inoculated for the ſmall-pox at the end of fifteen months, ineffectually."

*A Manual* of Geography for Youth of both Sexes, &c. &c. By the Rev. Thomas Harwood, late of Univerſity College, Oxford. 12mo. pp. 248. Price 3 *s.*

THIS Manual is much too long for young perſons: the author enters more into detail than is neceſſary by way of introduction, for, by loading the memory too much, it often happens that nothing is properly retained.

*The Shepherd's Boy;* being Paſtoral Tales. By William Day. Small 8vo. pp. 126. Price 3*s.*

A Wretched attempt at verſification; in proof of which, take the firſt ſentence, which, if not the beſt, is as good as almoſt any other four lines in the volume:

"How hard my fate to be a ſhepherd born!
How hard, ye gods, to wander thus forlorn!
Yet I'll repeat, and deſpair ſhall echo
To groves, and ſwains, and nymphs, my tales of woe."

*Sermons,* on the Evils that are in the World, and on various other Topics. From the German of the Rev. George Joachim Zollikofer; by the Rev. William Tooke, F.R.S. 2 vols. price 1*l.* 1*s.*

*Reflections* upon the State of Religion in Chriſtendom at the Commencement of the Nineteenth Century. By Edward Evanſon. Price 2*s.* 6*d.*

*Minutes* of Agriculture and Planting. Illuſtrated by Specimens of Eight Sorts of Natural Graſſes. By William Amos. 4to. pr. 1*l.* 5*s.*

*The fifth Portion* of the Hiſtory of Leiceſterſhire; containing the Hundred of Weſt Goſcote. By John Nichols, F.A.S. Folio. pr. 2*l.* 12*s.* 6*d.*

*The Scarborough Tour* in 1803. By W. Hutton, Eſq. F.A.SS. 8vo. pr. 6*s.*

*Cobbett's*

*Cobbett's Parliamentary Debates.* Vol. I. 8vo. pr. 1 *l.* 11 *s.* 6 *d.* half-bound.

*The Bibliographical Dictionary.* Vol. VI. 12mo. pr. 6 *s.*

*Select Icelandic Poetry,* tranſlated from the Originals, with Notes. Part. I. &c. 2 vols. pr. 12 *s.*

*Memoirs* of the Life, Writings, and Correſpondence of Sir Wm. Jones. By Lord Teignmouth. 4to. pr. 1 *l.* 10 *s.*

*Georgical Eſſays;* being a Selection of the moſt approved Eſſays on Agriculture, &c. By A. Hunter, M.D. F.R.S. Vols. V. and VI. 8vo. pr. 1 *l.* 1 *s.*

*Elements of Botany;* or, Outlines of the Natural Hiſtory of Vegetables; illuſtrated by Plates. By Benj. Smith Barton, M.D. 8vo. pr. 15 *s.*

*A Treatiſe* on Madneſs and Suicide. By W. Rowley, M.D. pr. 5 *s.*

*Organic Remains* of a former World, &c. By James Parkinſon. Vol. I. containing the Vegetable Kingdom; with coloured Plates. 4to. pr. 2 *l.* 2 *s.*

*The Antiquities* of the Inns of Court and Chancery: containing hiſtorical and deſcriptive Sketches relative to their original Foundation, Cuſtoms, &c.; with a preliminary Introduction. By W. Herbert. 8vo. pr. 1 *l.* 5 *s.*—4to. 2 *l.* 2 *s.*

*An Eſſay* on Chemical Statics. Tranſlated from the French of C. L. Berthollet, by B. Lambert. 2 vols. 8vo. pr. 16 *s.*

*The New Cyclopædia.* By Abraham Rees, D.D. F.R.S. Part 7. Price 18 *s.*

*The Topography* of Troy and its Vicinity. By Wm. Gell, Eſq. Folio. pr. 10 *l.* 10 *s.*

*The Shooting Directory.* By R. B. Thornhill, Eſq. 4to. 1 *l.* 11 *s.* 6 *d.*

*Memoirs* of the Peers of England during the Reign of James I. Vol. I. 8vo. pr. 10 *s.* 6 *d.*—4to. pr. 1 *l.* 1 *s.*

*Diſſertations,* Eſſays, and Parallels. By John Robert Scott, D.D. 8vo. pr. 7 *s.* 6 *d.*

*A Philoſophical Enquiry* into the Properties of Nature. By C. Turner, LL.D. 8vo. price 4 *s.* 6 *d*